

THE
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THEOLOGIAN OF THE DAY—
CANON LIDDON.

FOR more than twenty years, Canon Liddon has been known to the English public in the two-fold character of academical theologian and preacher. Since 1870, he has been Ireland Professor of Exegesis in the University of Oxford; and previously, he filled for some time the post of Vice-President of Cuddesdon Theological College, and was also Examining Chaplain to the late Bishop of Salisbury. But, while discharging academical functions, he was always a preacher; and the sermons which he preached during his years of academical labour would fill many volumes. It was less needful for him than for most preachers to abandon, in the pulpit, academical modes of thought and speech, as he usually addressed academical, or, at all events, educated audiences; but it will help us to understand his personal and theological proclivities if we take note of the fact that, although always an academical teacher, and never a parish clergyman, he has shown a marked disposition to give to the preaching of the Word the place of honour in the work of his life. Unlike his late colleague, the present Bishop of Durham, who seemed to regard himself as, first, professor and theological writer, and then preacher, and whose valuable contributions to theology have been given to the world in the shape of elaborate treatises and learned articles in Reviews, Canon Liddon has made use of no other vehicle of publication than the sermon.* This, we imagine, is more than an accident. It is not to be explained by simply saying that, when a writer has found a vehicle of addressing the public, in the use of which he excels, he will not readily abandon it for another; and that the most eloquent preacher in the Church of England is not likely to be allowed leisure to compose set theological treatises. If we are not mistaken, Canon Liddon has a preference for the sermon, and honours it as the speech of the Church. He is without sympathy for the

* Even the Bampton Lectures on the Divinity of our Lord are in the form of sermons, although the notes certainly make the book a valuable theological treatise.

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common feeling in which even some clergymen share, that the conventional sermon-form of pulpit address unduly narrows the range of the preacher's subjects, and that it is good for him to escape occasionally into more secular paths of literature. In a striking sermon which he preached many years ago, he gave it as his deliberate opinion that the main, if not the exclusive duty of the Christian preacher is, to proclaim the truths of revealed religion; to speak to his fellow-men of God, of their relation to Him, of sin, and of Christ, of prayer, and of the Christian life, and of what awaits man in the future eternity. The disposition to avoid these subjects, or to approach them in a timid and indirect fashion, he roundly ascribes to want of spirituality of heart and soul. Of such a preacher he writes: "His thought will drift naturally away from the central and most solemn truths to the literary embellishments which surround the faith; he will toy with questions of geography, or history, or custom, or scene, or dress; he will reproduce, with vivid power, the personages and events of long past ages, and this, it may be, with the talent of a master artist; he will give to the human side of religion the best of his time and of his toil, and in doing this, he may, after the world's measure, be doing good work. But let us not deceive ourselves; he will not be saving souls. Souls are saved by men who themselves count all things but dung that they may win Christ, and be found in Him; and who, even if they be men of refined taste, and of cultivated intellect, knew well how to subordinate the embellishments of truth to its vital and soul-subduing certainties."

It is quite in accordance with such a view of the ministry to regard the somewhat narrow form of the sermon, not as an obstacle to wider usefulness, but as a wholesome restraint, keeping the preacher in the path of divinely-ordained duty. The sermon, as a form of composition, has another quality which may have served to recommend it to Canon Liddon, and led him to regard the making of sermons the chief work of his life. Although an inadequate and unsatisfactory method of examining the intellectual aspects of truth, and therefore always distasteful to the philosopher, it is an unrivalled means of awakening moral enthusiasm, and kindling heavenward aspiration. This is especially true of it when found with the accompaniment of reverent and solemn worship. Canon Liddon has said, in one of his sermons, that love is greater than knowledge, and that he who can make love grow among men deserves a higher benediction than he who only brings to them intellectual enlightenment. Speaking to an academical audience, he said, "As compared with knowledge, love is a stronger thing; and it is worth more, practically, as an abstract existence. To enwrap other men, perhaps multitudes, in the flame of a passionate enthusiasm for private or public virtue, is better than to analyse, in the solitude of a study, rival systems of ethical or political truth." In the same sermon, he dwells, with evident satisfaction and sympathy, on the condition of the Pentecostal Church, in which "love reigned alone, uninquiring, ecstatic."

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Judging from these utterances, we may infer that it would have been more congenial to him, had he been able, as a preacher, to treat the doctrines of the Christian faith as "things most surely believed," and to confine himself to the work of awakening that fear, love, and adoration which they are fitted to call forth. The preacher cannot, however, always choose the exact line to which his inclinations lead him, for the reason that it must largely be determined by circumstances, and specially by the intellectual and moral condition of his hearers. And it was this, we imagine, that led Canon Liddon to devote himself so largely to apologetical preaching. His early sermons were preached in Oxford; but the Oxford to which he spoke was not the Oxford to which Newman preached. The great High Church movement had spent its force, and had been succeeded by a strong reaction in favour of what is called positive thought. A critical philosophy, and a critical and sceptical reading of all ancient books, but especially of the Bible, was the fashion in the university. Some of the ablest men in the university represented it; and younger men, even when they did not exactly adopt it, could not avoid being profoundly influenced. It was no use, then, for a preacher to follow faithfully in the footsteps of former High Church preachers, and exhort his hearers to exchange the hard orthodox views, or the creed of the Evangelical party, for a fuller creed, when he knew that they did not believe in any creed, and were more than doubtful whether a creed was desirable. The same reason silenced the polemic against the "conventionalised piety," which the earlier High Churchmen had denounced, and for which they desired to substitute a more ascetic discipline of life, and a more reverent spirit of devotion. If a preacher was to touch many of his hearers at all, it was needful for him to furnish some answer to those theories which barred the way, in their minds, against any faith whatever.

In all Liddon's discourses we can mark an apologetical aim, but his method is best seen in the volume called "University Sermons," originally published under the title "Some Words for God," and in the "Elements of Religion," a course of lectures delivered during Lent, 1870, in St. James's Church, Piccadilly. These discourses show that he possesses, in a high degree, many of the qualities needed in a modern apologist of Christianity. No apologist in our time, writing from the strict Church standpoint, has done his special work so well. He may be compared without disadvantage with Lacordaire, whom, indeed, he greatly excels in learning and range of thought. He possesses not only unusual brilliancy of expression, but also a power of luminous exposition, which often enables him to dispense with argument. For the whole case, with the grounds of the defence, becomes at once apparent from the manner in which it is stated. Take, for instance, the following remarks on Pantheism, which show with what effect clear and felicitous description can be made to do the work for which inferior writers require to employ argument.

"The great attraction and strength of Pantheism lie in the satisfaction which

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it professes to offer to one very deep and legitimate aspiration ; it endeavours to assure man of his real union with the source of his own, and of the universal life. It is this profound idea, this most fascinating allurements, that can alone explain the influence, which, in various ages, and under various forms, Pantheism has wielded in human history. . . . You may, indeed, encounter him draped and veiled in a phraseology so reverent and tender, that it might seem to have been borrowed from the inmost shrines of Christian mysticism ; but when you force yourself to look at the hard reality beneath, you find that it is, practically, identical with that presented by Materialism. If God be, in reality, only the spirit or life of the universe, how can He provoke the yearnings of the soul, or satisfy its aspirations ? How can He be the object either of religious homage or of religious trust ? How can we yield love, obedience, worship to a mere torrent of existence, that flows onward inexorably beneath our feet,—we, the ripples, who do but rise upon its surface to sink away, after our little moment of undulation ? Or how can a sensible and modest man love, trust, worship his own self-consciousness under the idea that, in each reflecting mind, God has become conscious of Himself ? Nay, if religion has anything to do with reverence for goodness, and with abhorrence for moral evil ; if it is not a sentiment which, by modern speculation, has been rendered wholly independent of moral truth, how can we worship either an inner self, into which, as we must each of us know, evil penetrates so constantly, and so pervadingly ; or an universal life, of which, in the highest—that is, its human manifestation—evil is, as a matter of fact, more frequently an accompaniment than good ? How, I say, can such an absolute principle be the object of religion, if its activity be manifested not less truly in murder and lust than in heroism and unselfishness ; if the darkest forms of evil stand to it in a relation just as necessary as do the highest forms of good ; if by it, in a word, all moral distinctions whatever are really annihilated ? ”

Another marked characteristic of Liddon, as an apologist, is his courage and his unwavering confidence in his cause. This is by no means common among highly cultured, refined apologists at the present day, though common enough, of course, among the ignorant. Those whose culture makes them sensitive to the intellectual atmosphere around them are apt to shrink from fearless, unhesitating statement. Even the doctrines most obnoxious to modern liberalism he states without reserve ; and he is always ready to give a definite Yes, or a not less definite No. This, though sometimes a weakness, is certainly also a strength. His moral fervour and his avowed earnestness in the cause for which he pleads, are also a great strength. We cannot think that the *persiflage* tone, and the affectation of being outsiders, which writers like Mr. Mallock adopt, are likely to impress earnest and high-minded men of any school. Liddon does not attempt to conceal that the conflict greatly moves him, and that he contends for the faith because he has himself found it a source of moral strength in struggle and in need. The strong personal feeling and the unreserved tone of faith really add to the force of the defence. Take, for an example, the following :—

“ Standing beneath the cross, we can never deem moral evil less or other than the greatest, if it be not, rather, the only evil. Kneeling before the Crucified,

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be our sense of guilt what it may, we can never despair, since the complete revelation of the malignity of sin is also and simultaneously a revelation of the love that knows no bounds. It is these concrete truths, and not abstract considerations, which really keep alive in the Christian heart an abhorrence and dread of moral evil. With that evil, even when all has been pardoned, every Christian life is, from first to last, in varying degrees, a struggle. But two things a genuine Christian never does. He never makes light of any known sin, and he never admits that it is invincible."

As was to be anticipated, alike from his ecclesiastical position and from his personal leanings, Canon Liddon shows little favour for what is called liberal Christianity; and he will not listen to the suggestion which Philosophy sometimes offers as a sort of compromise, that Christianity, if not absolutely true, is a phase of truth true to the believer provisionally, though liable to be superseded by a higher truth in days to come. To this he replies, that, to say Christianity is only relatively true, that it is but the prelude and introduction to some broader religion of humanity, which will through time supersede it, is, in fact, to reject Christianity.

Liberal Christianity has recently been appearing in forms which seem to plain men grotesquely illogical; and it is scarcely possible to understand in what respect the position of Dr. Abbott differs from that of the numerous philosophical and historical writers who, though without faith in a supernatural order, honour the Christian religion as the offspring of one of the greatest moods of mankind, and think we cannot often enough meditate upon it and upon its lessons. When writers take up such a position, one can scarcely wonder that an earnest Churchman and clear-sighted logician like Liddon should feel that he is entitled to place them in an ugly dilemma.

But Liddon certainly fails, sometimes, to do justice to the aims of liberal Christianity. There have always been two classes of apologists for Christianity. We may reckon as belonging to the first class, in antiquity, Clement of Alexandria, Origen, and, in some of his moods, St. Augustine; in modern times this class has been represented by Herder, by Schleiermacher and his school in Germany, and by the various sections of the Broad Church party in England. These writers are greatly possessed by the idea that God is educating humanity to a higher and nobler moral life; and they are profoundly interested in all developments of human thought and history. Even sceptical movements they regard with a qualified favour, as likely to lead, ultimately, to a higher platform of Christian thought and life, though, for the present, they are disturbing. Liddon has, in his own striking way, sketched their attitude towards modern thought.

"It has, indeed, been suggested, that progress is one of those modern ideas which confront the Church of God at this hour, under conditions somewhat similar to those which brought her face to face with the Northern barbarians on the Rhine and on the Danube, at the breaking up of the old empire of Rome. The savage, we are told, is hostile, but he is also generous; you may educate his

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natural nobleness, and raise it into chivalry. You have but to baptise him, and he will become the founder of a more vigorous and Christian civilisation ; he will be the eldest son of the Church."

With such views Liddon has little sympathy, for he belongs to that school of apologists of which Tertullian was the greatest representative in Christian antiquity, whose only interest in error is to refute it, and who looks upon scepticism as an unmixed evil. Unquestionably, there are serious dangers connected with the Broad Church mode of thought, for it is easy to slip from it into the view that evil is to be regarded as a necessary stage in the development of the good, rather than as the exceedingly bitter thing which God hates, as Holy Scripture represents it to be. Nevertheless, we confess that Canon Liddon seems to us to expect light too much from "Eastern windows only," and to regard the struggles of the human spirit too exclusively from the Churchman's point of view. But notwithstanding his want of sympathy with the development of thought outside the Church, he uniformly treats his antagonists with a high courtesy, and we never find in his pages the rude assaults upon philosophers and men of science with which apologists of a lower order regale their audiences. Such moral self-restraint is all the more honourable because of the genuine distaste which he has for the entire tendencies of the schools of thought which he opposes. Instead of regarding the spirit of questioning which is abroad as a certain advantage to the Christian teacher, because it awakens fresh interest in his subject, he, on the contrary, thinks that, if men adopt the modern way of looking at Scripture, instead of listening with reverence, "the whole energy of the soul passes off in a prior speculation as to the amount of truth which may possibly be contained in a doctrine assumed to be of human growth." One of the most thoughtful theological writers of the present day has said:—

"There are stages in human culture when even utter scepticism may be a Divine remedy for moral evil. When civilisation has become corrupt, and when men are living below their faith, I think it may often be in mercy that God strikes the nations with blindness ; that the only remedy lies in thus taking away an influence they resist, and leaving them to learn the stern lesson of helpless self-dependence. The shock of a lost faith often restores men sooner than the reproach of a neglected faith. Nay, often before any real faith can be attained at all, scepticism, I believe, may be a discipline of mind and heart, given, not in retribution, but in love. The painful groping after an uncertain footing amidst immortal wants and affections, is often the only means by which, as far as I can see, we could have our eyes opened at once to their meaning and to our own responsibility."

This is surely true, if God has not forsaken the leading of mankind ; but it is admissions such as these, and the larger spirit from which they proceed, that we occasionally long for in Liddon's vigorous and effective Apologetic. Too often, and too rashly, he uses the effective but dangerous argument, that either we must give up Christianity altogether, or part with some new view of modern liberalism. These are defects in his

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Apologetic, but they unquestionably render it more effective for some immediate purposes.

There is in Liddon a total absence of mysticism, and an impatience of haziness of thought. But minds of that character are apt to forget that the whole of the religious truth cannot be shaped into clear-cut dogmas. We must be content with seeing some portions of it, as the traveller sees objects on a distant horizon, where they appear clearer or more obscure according to the state of the atmosphere, some parts, perhaps, seeming to fade into the infinite azure. It may seem strange to say that Canon Liddon's mind is impatient of mysticism, for no writer more frequently insists upon the mysteries of religion. But it is in the Patristic rather than in the Pauline sense* that the word is employed by him. The High Churchmen are usually spoken of as the imaginative party in the Church; but this does not apply to their treatment of doctrine, and their theologians have frequently been men of keen and logical intellects, who have been glad to have doctrines labelled "mysteries," lest their too curious minds should find an insuperable difficulty in accepting them. Once that the Church had pronounced such doctrines to be mysteries, they are brought forward, not to be wistfully gazed upon as objects of which the eye of the spirit may, in moments of purity and elevation, gain some clear glimpses, but like veiled statues quite near to us, and about the fact of whose existence there is no doubt, but which no attempt must be made to uncover. It was characteristic even of the greatest men of the Oxford High Church party, that though they had themselves faced all the great religious problems of their age, the tendency of their teaching was to damp the ardour of religious thought in their disciples. The same tendency is observable in Liddon, although it is but just to say, that, in one passage, he most expressly gives encouragement to essays in religious philosophy, and ascribes to the want of them disastrous consequences. In a sermon, part of which we have already quoted, he blames those who take no heed to themselves, that their love should grow more and more in knowledge; "so that a time has come to them, when facts, which they might have seen to be embraced and fully accounted for in a comprehensive, and yet strictly religious philosophy of being, break in upon their intelligence with a sort of brutal violence, and so suddenly, that they cannot recover their sense of the harmony of all facts in a new and wider survey; and so the vision of love, which has hitherto entranced them, seems to be intellectually forfeited."

Canon Liddon is one of the most influential members of the great High Church party, but of High Church doctrine proper there is not much in his sermons. In his beautiful sketch of the late Bishop of Salisbury, he gave, however, his opinions on Church questions. He was Examining Chaplain to him, when the Bishop instituted proceedings against Mr. Rowland Williams for his contribution to the famous "Essays

* For the sense in which St. Paul understood mystery, see 1 Cor. ii. 7-11.

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and Reviews." Liddon was considered by many, at the time, as the moving spirit, and was thought to have acted the part to Bishop Hamilton which the Deacon Athanasius acted to Alexander at the Council of Nicæa. We should add, however, that he himself gave something like a public disavowal to this suggestion; and he has certainly shown, in his sketch of the Bishop, that he was no common man. In this sketch we get a better idea than in his sermons of his special views on those questions with regard to which Churches are divided. Perhaps it is prejudice on our part, but we cannot help thinking that he reasons with less fairness on these points, than when discussing the great questions at issue between unbelief and faith. It is surely not fair to say that, according to the Calvinistic theory, faith "creates" the real presence of Christ; while, according to the ancient doctrine, faith is the hand which the soul extends, in order to receive that which already exists independently of it, in virtue of Christ's own action by His Spirit, through a due consecration of "the elements." We find the same assertion, with an historical argument, in a passage in his Bampton Lectures:—

"That depreciation of the Sacraments has often been followed by depreciation of our Lord's Eternal Person, is a simple matter of history. History illustrates the tendency to Humanitarian declension, even in cases where sacramental belief, though imperfect, has been far nearer to the truth than is the naturalism of Zwingle. Many English Presbyterian congregations, founded by men who fell away from the Church in the seventeenth century, were, during the eighteenth, absorbed into Arianism or Socinianism. The pulpit and the chair of Calvin are filled with teachers who have, alas! much more in common with the Racovian Catechism than with the positive elements of the theology of the Institutes. The restless mind of man cannot but at last press a principle to the real limit of its application, even although centuries should intervene between the premiss and the conclusion. If we imagine that the Sacraments are only picturesque memorials of an absent Christ, we are already in a fair way to believe that the Christ, who is thus commemorated by a barren ceremony, is Himself only and purely human."

Though it is quite true that Calvinists do not believe in such a presence in the sacraments as High Church doctrine speaks of, they most earnestly believe in a real presence of Christ in all their acts of worship, as well as in the Eucharist. The prayers offered up in Presbyterian and Nonconformist congregations, and the language of the hymns which they sing, are sufficient proof that they believe in a present, and not in an absent Christ.*

* The following lines are from a hymn composed by Dr. Horatius Bonar, of Edinburgh, and are often sung at the Communion in Presbyterian Churches in England:—

Here, O my Lord, I see Thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand the eternal grace,
And all my weariness upon Thee lean.

So soon we rise the symbols disappear;
The feast, though not the love, is past and gone;
The bread and wine remove, but Thou art here,
Nearer than ever—still my Sun and Shield.

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The remark has often been made, that those who do not accept the High Church doctrine of the sacraments are more likely than those who do, to depart from the ancient doctrine of the Incarnation. But it is a kind of argument by which no earnest mind will consent to be frightened. Those who accept the teaching of the High Church party in the Church of England, are more likely to go over to the Church of Rome than those who follow the teaching of the Low Church party. That is a simple matter of history. But Canon Liddon would scorn to refrain from teaching what he considered a complete doctrine of the Church and of the sacraments, lest those who heard him should go over to Rome. If our teaching is to be guided by considerations of such a character, then the truly wise religious teacher is the man who takes care that his hearers are never stirred, either into intellectual or spiritual life. There will be no extremes, no heresies, no vagaries of fanaticism in such an atmosphere of Church life, but all will repose in the quietness of death. Some of his remarks upon the authority of the Fathers seem to lie open to criticism. For instance, when speaking of Bishop Hamilton, he writes: "It seemed to him impossible to play fast and loose with arguments and principles; to appeal to the spiritual sense of antiquity in behalf of books of the New Testament, whose authenticity or genuineness is disputed upon internal grounds, and altogether to repudiate the verdict of antiquity respecting the drift and meaning of Holy Scripture. Nor could he understand the process of reading the first chapter of St. John's gospel with the eyes of an Athanasius or a Cyril, and the third and sixth with those of a Calvin, or even of a Zwingle."

Any appeal that would be made to the "spiritual sense" of Athanasius and Cyril would need to be based upon the belief that they were men illuminated by the Spirit of God above their fellows. But the spiritual sense of Pascal and Luther would be of the same value; for, though Papias and Irenæus may possibly be credited with more knowledge of Christian antiquity than we possess, the same cannot be asserted of Athanasius and Cyril; since it can scarcely be seriously maintained that they stood in any better position for knowing what early Christianity was than we do. They were nearer; but if that greater nearness gave greater spiritual sense, what a strange view of Christianity emerges. It is extremely like the naturalistic explanation of its origin, according to which it was a mighty outburst of spiritual longing and moral enthusiasm, which, as the generations went on, gradually died away. This is not the doctrine of a living personal Spirit, as mighty to give spiritual sense in the nineteenth century as in the fourth.

But enough of criticism and of fault-finding. Few men ever lived in the midst of angry controversies, and took an earnest part in them, who have so seldom spoken unworthily as Canon Liddon; and his writings, even when we cannot agree with him in his opinions, leave upon our minds the impression of a singularly elevated and noble character.

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Criticism of such a man ought to be respectful. As we have been writing on Liddon in the character of a theologian, we have not spoken much of his power as a preacher; but those who have, on a Sunday afternoon, joined the vast multitude which gathers under the dome of St. Paul's to listen to his words, have had an opportunity of witnessing how it is possible to enchain a vast promiscuous congregation by means of chaste and lofty eloquence, without any of the devices of sensationalism. Nor will it be soon forgotten, for it gained for him esteem from men who loved neither his creed nor his Church,—that, from the cathedral pulpit, he raised his voice, at a great modern crisis of our national history, to protest, with righteous indignation, against the flagitious policy which aimed at using the name and might of England for the purpose of perpetuating the bondage of the Christian subjects of the Porte in Bulgaria.

JOHN GIBB.

COUNT DELABORDE'S LIFE OF COLIGNY.

COUNT JULES DELABORDE, an elder in the Taitbout Evangelical Church, well known for the services he has rendered to the cause of religious liberty during his long career as a barrister, has given us a new life of Coligny.* His work supplies valuable contributions to that great process of inquiry into the history of the sixteenth century which so occupies our age. We need more time yet, to reproduce, under all its aspects, that magnificent but terrible epoch in which the most furious conflicts are found side by side with the most fruitful intellectual movement, when brilliant *fêtes* are suddenly changed for massacres, when science and pleasure were pursued with equal ardour, when the spirit of independence and that of fanaticism were both strongly displayed, where unlimited sensuality was found face to face with the most rigid austerity. There is not, in all history, from the introduction of Christianity to the French Revolution, a more gigantic struggle than this, in which we see the old Catholic world at war with the Reformation. It was then, as it is now; the representatives of the past had drunk new wine; they sought to defend the middle ages with the arms of the Renaissance. They had exchanged the heavy armour of the crusader for a doublet of silk and velvet. Educated and refined, they accepted the culture of their time, and especially its taste for art, but not the less did they reject its better feature—the spirit of legitimate freedom except in the licence of private life. They could only gild the old chains; they even endeavoured to make them heavier.

In opposition to this Catholic aristocracy, presenting an appearance at once so brilliant and so repulsive in the struggles of the sixteenth

* *Gaspard de Coligny, Amiral de France. Par le Comte Jules Delaborde. Paris, 1879.*

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century, the Reformation movement gave birth to characters of a very different type. We find among them, indeed, the true national characteristics,—its bravery, its ardour, the courtly manners of the French nobility ; but, with scarcely an exception, this is combined with those serious features which carry us back, in an ethical point of view, to the fervent days of old. The great Protestant lord, who has become attached to the Reformed faith, not merely from party spirit, with his energy of passion and stern appearance, is far more like a knight of St. Louis than the elegant defender of mediæval ideas and institutions, whose breast has been decorated by a court that destroys all true gallantry and devotion. Austerity of manners is a most pronounced feature of the new party. This contrast between them and their opponents comes out most vividly in the book of M. Delaborde, for his story compels him to be ever bringing forward the Duke of Guise and Coligny. The same sharp contrast, too, is presented among the women as well as the men of the sixteenth century. M. Delaborde, who had previously, in a separate biography, drawn the noble figure of Eléonore de Roze, wife of the Prince of Condé, has given us, in the present work, a whole gallery of admirable female portraits—certainly not the least interesting part of it. Charlotte de Laval, the worthy spouse of Coligny, the right worthy companion of his sufferings and his struggles, is a perfect representation of woman, according to the ideal of the Reformation, with richly endowed mind, and firmly knit heart, the guardian at the hearth of that sacred fire which can not only preserve the purity of the family, but likewise kindle enthusiasm in a great cause—entire devotion to the faith that has been espoused. What a contrast between her and the lady of high rank engaged in conflict with the new religion ! We leave out of view the royal mistresses, who are not worthy even to be compared with her. We say nothing of Catherine de Medici, the crafty Florentine, whose passions were all political, and who might quite as readily have raised Coligny to power as caused him to be murdered, if that had suited her personal interest. The true type of the woman devoted to the old worship, and to the defence of the throne, as these were found in the sixteenth century, we find in that brilliant but ill-starred Mary Stuart, who is just seen, and no more, in the work of M. Delaborde. In her we may perceive the perfect outcome of the Catholic Revival. She has all its graces, all its fascination ; she was the bloom of its most exquisite flower,—she is one of the most powerful of enchantresses, full of that power of charming which is still connected with her name. For morality she substituted devotion, and believed it was enough for her to give her bewitching smile to her cause, while freely disposing of her heart. Her courage was equal to her grace and her beauty. The journal of her medical attendant, lately published by M. de Chantelauze, shows how heroic she was in her death ; she was always eloquent and well informed on every subject, as became a daughter of the sixteenth century, far superior to her hard and formidable

rival, who had but one merit—a great one truly—the merit of having saved England.

The work of M. Delaborde exceeds the narrow limits of a local story. The history of Coligny is at the same time that of the whole French Reformation movement till St. Bartholomew's day. The present volume concludes with the year 1662, when the first treaty of peace was concluded between the two religious parties by the Edict of January, which granted all that could at that time be obtained in the way of toleration. The part of the life of Coligny which is given us here on a large scale, and with the most conscientious accuracy, is that least known. So vivid is the description, that one can almost fancy he is present while the various events occur; we see the heroic soul of the man growing, strengthening, and gradually reaching maturity. Everything is derived from authentic sources, which are drawn on with a copiousness and systematic accuracy which it is impossible to praise too highly. Let us endeavour to detach from this documentary matter, so rich and so well arranged, the figure of Coligny, as it is presented to us in this period of his career.

I.

When Coligny left his father's castle of Châtillon-sur-Loing, where he had been mostly under the training of his noble mother, Louise de Montmorency, who, during her widowhood, had devoted herself entirely to the education of her children, he already showed the chief features of his remarkable character. There is a letter of his to his tutor, Nicolas Bérauld, written at the time of his first appearance at court. He there shows himself to be entirely a man of his age and of his race, sufficiently enamoured of polite literature to regale himself with the writings of Cicero, enjoying the brilliant *fêtes* of the palace of Francis I., and very eager to serve his king and his country to the utmost possible extent in the war. He has full command of himself, and is able, as he always was, to resist the blandishments of the most seductive court that ever existed. From his very first campaign, he manifests, by turns, the most brilliant and the most sterling qualities. At the head of his troop, he is the first in the breach, as at the siege of Dinan. He is not less skilful in maintaining rigid discipline. King Henry II. thought so much of the rules which he made for the infantry of which he was colonel, that they were made the military code for the whole army—a great service to the country, which was too often ravaged by pillaging troops. Raised to the highest offices of the State, appointed Admiral of France, and, at the same time, colonel-general of infantry, Governor of Paris and of the Ile de France, he dreams of nothing but the welfare of the State. He astonishes the greedy nobility around him, when he expresses a decided wish to lay down one of his great commands—that of Picardy. Passionately devoted to the king, he takes part in all his campaigns, though often wounded and sick. He had an unerring military instinct;

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and more than once, by a clever manœuvre, calmly planned, but vigorously carried into effect, he restored a failing cause, as at the battle of Benty, where the Duke of Guise escaped defeat only through his timely intervention—an inestimable service for which he never afterwards forgave him. The king had no servant more trustworthy, more faithful, or more useful. In the midst of his laborious campaigns, he was entrusted with the most delicate negotiations—first at the Court of England with the young King Edward, for whom he entertained the most lively sympathy; and again at Brussels with Charles V., to conclude the truce of Verceil. The interview of Coligny with Charles V., the details of which have been hitherto unknown, is of great interest. It took place in an apartment draped wholly in black, the ascetic appearance of which disclosed the mighty Emperor's intention to go into religious retreat, which was already known.

His dress was very simple, but this plainness in no wise detracted from the haughty dignity, which, nevertheless, could unbend on occasion. In a brief fit of good humour, mingled, however, with a certain degree of melancholy, after trying, with much difficulty, to take in his stricken hand the letter of the King of France, "You see," said he, "Monsieur l'Amiral, how these hands, which have accomplished so many great undertakings, and handled arms so well, have not a particle of strength remaining in them even to open a simple letter. See what remains to me, as the fruit of that vain ambition of mine to acquire a great name—the name of a great captain, and of a most able and powerful general! What a reward!"

The truce of Verceil was concluded on terms favourable to France, thanks to the tact and firmness of Coligny, who obtained the release of the illustrious prisoners so dearly beloved by him, for the chief of them was his brother d'Andelot, who had been languishing for several years in an Italian fortress. The Admiral did all in his power against the war party, at the head of which was the Duke of Guise, in order to hinder the perfidious breaking of the truce concluded at Brussels, thus showing how well he could make both his inclination and his ambition bend to the claims of justice and the interests of his country.

When hostilities were resumed, he showed himself no less brave as a soldier. It was then that, at St. Quentin, he underwent the memorable siege that saved France from disaster, by keeping a large Spanish army under the walls of an ill-fortified town, possessed of an insufficient fortress, and doomed to suffer all the horrors of famine. The great soul of Coligny surmounted all danger, and he sought to inspire the soldiers with his courage. This gallant defence he has himself recorded in a narrative of noble simplicity. We see, at the same time, the burning indignation of a man of spirit, when he finds his honour attacked unworthily, in connection with the greatest military event of his life. "I feel," he said, "my heart in a high enough place to be able to defend it as becomes a gentleman."

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It was in his long captivity after the surrender of St. Quentin that Coligny acquired his new convictions from reading the sacred volume which d'Andelot had sent to him after he himself had found in it consolation during his imprisonment in Savoy. Coligny left the castle of Gand enfeebled by sickness but refreshed in spirit, ready to become the head of the French Reformation, desirous, above all things, to reconcile his duty to his God and to his king, but incapable, at the same time, of doing violence to his conscience. His motto, ever after, was that noble reply of his brother d'Andelot to King Henry II., who wished to force him to attend mass,—“Sire, I pray you leave my conscience untouched; I will serve you with my body and with my goods; these are all yours.”

Coligny is now ripe for the great task which is to fill up the second part of his life, the great aim of which, as M. Delaborde truly says, was the establishment of such toleration as it was possible to claim in the sixteenth century. There is nothing of the fanatic in this true French gentleman, in whom are united all the finest qualities of his race—courage, generosity, noble-heartedness, an acute and cultivated intelligence, all subordinated to an upright conscience. Never before had the king a more disinterested, faithful, and enlightened servant. He was as far removed from the aims of the factious as from the meanness of the courtier. Such a support as this was all the throne needed to secure the entire submission of French Protestantism, and to gain such an end it would have sufficed to listen to its best counsellors, who were all in favour of toleration.

II.

If there is any historical result in M. Delaborde's book well sustained by evidence, it is, that the persecution directed against the new religion was due to foreign influence rather than to the force of national opinion. The treaty of Cateau-Cambrésis had a secret article which expressed its true meaning; it stipulated for the extermination of the Reformation. Philip II. had obtained it from the feeble Henry II. In support of this, we have very decided evidence. Amongst the nobles who accompanied the Duke of Alva, at the time of his mission to France on the subject of the extermination of the heretics, was a young lord of the highest rank. “While staying in France,” he wrote some time after, “I had it from the mouth of King Henry himself, that the Duke of Alva was using means for exterminating all who were suspected in religion, in this country and in all Christendom. I replied that the king did not know my true opinion; this gave him occasion to speak with sufficient plainness to show me the nature of the project of the inquisitors. I confess that I was so moved with pity for the vast numbers of good people who had been doomed to death, that thenceforward I purposely set myself to help in driving those vile Spaniards out of the country.” This young lord was William of Nassau, afterwards Prince of Orange, the heroic liberator of Flanders.

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It is apparent that the persecution of the Protestants immediately assumed a general and international character. The question with the King of France and the King of Spain was not the extermination of a party or a faction which threatened the unity of their kingdoms; they meant to strike a blow at a creed. It was against an idea, a religion, that they declared war; and in order to undertake it, and bring it to a successful issue, they said, before Louis XIV. used the expression, *There are no longer any Pyrenees*. Nothing could be more unjust to the adherents of the Reformed faith than to accuse them of want of patriotism in rising up against such a project for their extermination. The most odious attack on them was made at the treaty of Cateau-Cambrésis. There was nothing for them but to defend themselves. The King of France no longer acted as their legitimate sovereign, but rather as the obedient servant and executor of the decrees of a kind of Catholic Secret Society (*vente*), which had taken a secret oath to exterminate Protestantism without distinction of nationality. The enemy was no longer the foreigner, but the heretic; it mattered little whether he was French, Spanish, or Italian. Whoever abandoned the old faith was held to have forfeited all right to the privileges connected with his native land. Such was the sum and substance of the secret clauses in the treaty of Cateau-Cambrésis, and such the policy of the families of Lorraine and Valois, until the reign of Henry IV.

M. Delaborde's book shows, more clearly than ever, that this policy was opposed to the wishes of the country at large, of the nobles whom the Guises had not gained over, of the majority of the middle classes, and of all that intelligent and liberal portion of the French citizens of which the Chancellor l'Hospital was the most eminent representative. When he said, in his speech to the States-General of Orleans,—“The sword avails not against the soul,” he expressed the true French feeling, which was passionately opposed, not only to the encroachments of Rome, but still more to all this political persecution, of which the illustrious Chancellor had said, that it would turn France into a disguised Spain.

The deputies of the nobility and of the commons, who met in the hall of the States-General at St. Germain, on the 26th August, 1562, claimed for the Reformed the right of meeting for worship under the protection of the magistrates. “Sire,” said they, in their address to the king, “your very humble subjects are of opinion that it is expedient to grant permission to those of your people, who think they cannot, with a good conscience, take part in the ceremonies of the Romish Church, to assemble publicly in a church, or other separate place, and in open day; if this be allowed, everything will go well.” These liberal resolutions would certainly have been carried to the States-General of Orleans, if the vote had been taken by orders and not by heads, for the clergy alone constituted the majority against them.

The claims for liberty, made at this period, must not be exaggerated; they never went beyond toleration, or rather equality of privilege; for,

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if we set aside such a generous soul as Castillon, though he was called heretical, the Protestants, like the Catholics, always confound civil right with the right of truth. Both parties appealed to a future council; the Reformed, in claiming liberty of worship, appealed for support to the Holy Scriptures. Coligny did not rise above the level of his time—at least, in a theoretical point of view. We must never forget, however, that practice was a matter of great importance in this case, and that it would have promptly secured the triumph of the principle. To admit the equal right to public recognition of two forms of religion so different, was an immense achievement; it was equivalent to breaking with the old system of religious unity. The co-existence of two Churches, equally recognised, would have infallibly led, sooner or later, to universal toleration; the greatest difficulty was to make the first breach in the old citadel of privilege. The edict of January, 1662, if it had been executed, would have been a sort of anticipation of that of Nantes; it would have given religious peace, for a long time, to the country; for it granted, at last, what had so often been refused—authority to Protestants to celebrate their worship in their churches. It was, unfortunately, nothing more than an unwilling concession, wrung from a power enfeebled for the moment, but determined to return to the Spaniards, its real friends, and to their violent policy, in conformity with their beliefs and instincts.

It is to this decisive point in the career of Coligny that the learned biography of M. Delaborde brings us. He shows him to have been always self-possessed, even in the first period of his religious fervour; striving to reconcile what he owed to his Church with fidelity to his king; repelling with indignation all plots or thoughts of civil war, so long as he can hope to obtain toleration in a more regular way. For a time he even tried to promote religious peace by patronising a great enterprise of emigration to Brazil, which proved a failure only through the fault of the first colonists. The very sincerity of his faith, his exalted and profound piety, which was as intelligent as it was lively, place him above all ambitious designs. To be convinced of this, we have only to see him at his own fireside.

The chapter devoted by M. Delaborde to the home life of the Admiral is very touching. We see the father of the family, presiding himself at family worship, kneeling before God with his children and his servants, revealing, under his stern appearance, the greatest kindness of heart. He is the generous benefactor of all the country round about, where he multiplies schools, always maintaining the proud dignity and manners of the noblemen who had occupied the highest offices in the kingdom. We find him always maintaining his own high standard at the Court of the Valois, the elegant corruption of which formed such a complete contrast to his own château at Châtillon-sur-Loing. He is firm, without arrogance, in pleading the cause of his friends, whether at the Conference at Fontainebleau, or before the States-General of Orleans, or in the delibera-

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tions of the Council at St. Germain-en-Laye, which took place the day after the colloquy of Poissy. This memorable assembly, which was opened by the sublime prayer of Theodore Beza, according to the custom in the Reformed Church of France, is painted by M. Delaborde in lively colours. All liberty of discussion was denied by the Guise party to the Protestant theologians. As a contemporary says,—“That party was more eager to cut off heads than to carry on arguments.” The Lorraine princes prepared to adopt this summary mode of argument as soon as possible after the short interval of a false peace.

The Protestant public will await with much impatience the publication of the remainder of this excellent work of the Count Delaborde.

E. DE PRESSENSÉ.

FAMILY TRAINING IN THE CHRISTIAN CHURCH.

WHEN we speak of family training in the Christian Church, our reference is, of course, to the children of Christian parents. We are thus led at once to consider the question, What is the relation of such children to the Church? Or rather, what is their place in God's covenant with His people? The view taken of the nurture of the children will depend, in a great degree, on that taken of their place in God's covenant. In settling the one question, we lay the foundation on which we have to rear a superstructure in the answer to the other.

As to the last point, then, we would say, that such children are, by their very descent from Christian parents, included in God's covenant with His people; for the apostle says, “The promise is unto you and to your children.” The relation exists *by birth*, and baptism is but the ordinance acknowledging this relation. It does, indeed, formally enrol and connect the child baptised with the visible Church by the sign of this initiating seal; but the relation which the seal recognises, and in one sense ratifies, existed previously, as already said, from the very birth of the child, and in virtue of its being born of Christian parents. Such children, then, *are members of the Church* just as *truly* as any other members, though in some things not as *fully*. For nowhere in the Bible, or in any of our standards, do we find anything to justify the idea that there are two kinds of Church members. In an ordinary household, the parents and all their children are members of the same family, though the younger children may not, as yet, be on the same footing, as to some privileges, with the older. And so it is in the Church, that Christian parents, *with their children*, are all *real* members of the Church, though not as yet, in all respects, on the same footing. And the difficulty is, not with our *theory* on this point, but with the *practical* question, “How shall we treat and train these children, as

Church members, from their earliest years, and in relation to the ordinances of the Church and its appointed means of grace, including the Lord's Supper,—how so treat and train them, that they may grow up in the Church, and *for* the Church, become a source of strength to it, and manifest a faithful, Christian life? When shall such training begin; and what is to be the recognised *status* of the child as we begin it?

Starting with the ordinance of baptism, which recognises the true and divinely-appointed standpoint of the child as within the limits of God's covenant with its Christian parents, we hear the voice of God saying, both by His providence and His Word, "Take this child and train it up for Me." And if, with the Ephesians, we ask, "How train it?" to *us*, as to *them*, the answer comes back, "Train it up in the nurture and admonition of the Lord." If we ask further, "What is this nurture?" the reply is, that all which the Bible teaches as to the Christian training of children is included in *four* great principles. We are to train them by *precept*, by *example*, with *prayer*, and with *restraint*. By precept; for Divine truth lies at the very foundation of all Christian intelligence and character. By example; for, if the life contradict the teaching, the latter will be shorn of its power. With prayer; for, without the aid of the Holy Spirit, neither the teaching nor the example will be right, and both will be in vain. With restraint; for, if it can be written of the parent, as of Eli of old, that his sons make themselves vile and he restrains them not, then the ruin that came on those sons, and the sad end to the prophet himself, may but whisper of kindred results to both parents and children when unfaithful to the training appointed by God for both.

Now, as the first step toward this training is the sacrament of baptism, we should, in this, intelligently and sincerely recognise God's right to the child, and solemnly dedicate it afresh to Him, realising that baptism is not merely retrospective, but prospective, and this, not merely for salvation in death, as was believed in the dark ages, but for consecration for life. But to ensure such consecration, the little one should be surrounded by the atmosphere of piety at home; it should be told, from its earliest years, of the love of Jesus, and be taught from the first to love and serve Him. And to be consistent, why should we not go a step further, and be far more prompt than we are, to watch for the very first traces of right feeling in those little ones, and to bring them to the other sacrament, to the Lord's Supper, just so soon as we see that they clearly understand and truly feel its meaning; there, with their parents, to commemorate the love of that Saviour who has died for them, and who, of old, when on earth, inviting them to Himself, said, "Of such is the kingdom of heaven?" If, as soon as the child can say, "I love my father and mother," it can intelligently say—as so often we know it does say—that it loves the Saviour of whom the father or mother has been telling it; then why not, in the early dawning of that feeling, see the working of God's Spirit sealing it for Himself, and, far earlier than we

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are commonly ready to do, bring it to the Lord's Table, that there it may commemorate, and be afresh impressed with that love?

We hold and teach that the Lord's Supper, under the new dispensation, takes the place of the Passover under the old, just as baptism takes the place of circumcision. But, as the children of the Jewish household so early partook of the latter, why should we not make more of bringing the children of Christian parents earlier to the former, just as early as we see in them the first dawning of Christian feeling? Why should the analogy fail just here, and fail on the wrong side for consistent, Christian training? As we bring our children to the closet, and the family altar, and the reading of the Bible, to the prayer meeting, and to the house of God on the Lord's day, why should we not make more, far more, of watching for the very first dawning of what seems right feeling in these little ones toward God, and bring them, with ourselves, to the Lord's Supper, just so soon as we see that they really understand and truly feel its meaning? And if they were so trained and so brought, with proper instruction and earnest prayer, might we not expect that multitudes—so many as to form *the rule* and not the exception—would, from their earliest years, be found growing up into and in the Christian life, expecting and endeavouring to live for Christ and to be good Christians,—just as now, toward their parents, they expect and endeavour to be good children, instead of gliding along through life with the indefinite and dreamy thought before their minds, that by-and-by, in some revival, or by some sudden and startling conversion, they may be brought out on the Lord's side?

Is not such a course in full keeping with the directions and spirit of our "Confession of Faith," in its "Directory for Worship?" This expressly says, that when our baptised children "be come to years of discretion, if they be sober and steady, and have sufficient knowledge to discern the Lord's body," they are to be informed "that it is both their duty and privilege to come to the Lord's Supper." Surely it is a great practical error, in the religious training of the young, that we put far off, into the future, this period of discretion, and so leave them to worldly thoughts, and feelings, and influences, in the very opening days of childhood and youth, when we ought to be sacredly holding them for Christ. We greatly under-estimate, and practically under-value, the organic influence of the family and the Church. Hence, in the reaction from the old half-way covenant of the last century, we look, as the ground of our dependence for Church growth, rather to the work of revivals, with their sudden and palpable conversions, than to that early training and Christian growth which are the fruit of faithful Christian nurture from the very first days of infancy and childhood, and which ought so to surround and be inwrought into the character, that the child should manifestly be sanctified from its birth, and so, from its earliest days, its life flow on in the channels of Christian feeling and habit, just as the blood flows in its arteries and veins.

What we would urge is, that, as our children are, *by birth*, members of the Church of Christ, we should *teach them as members*, and bring them up as members; or else be consistent, and go over to Baptist ground, saying there is no difference, in this respect, between the children of Christians and those of unbelievers. It is one thing to live with, and for, and before a family of children, as if we hoped that by-and-by they might perhaps be converted; but it is quite a different thing to live with them, and for them, and before them, as *now* Church members, included in the covenant, and heirs of the grace of life, training them up as such to a holy life. It is one thing to look upon them as strangers to the covenant of promise; it is quite another to regard them as embraced in the gracious love of that covenant, and heirs of its blessed promise, so growing up into its spirit as to fulfil the seal of faith already upon them, by living according to all it implies, both on God's part and their own. When the latter is done, we may well expect that the ever-present and sanctifying Spirit will so lay hold of their fallen nature, and this, too, at a point so early and deep, as to cover the entire reach of the Fall, working graciously, by His mighty power, from the earliest germs to the latest unfoldings of their moral growth. And if all Christian parents and the whole Christian Church were but faithful, such isolated cases as those of Samuel, and Jeremiah, and John, would finally become the ordinary and common law of the family as a means of grace, and the settled law of Christian and Church growth.

Now, what we urge is, that this early and practical recognition of the relation of the child to God's Covenant—this early Christian nurture and training—is the true, and, of course, the surest ground on which we can depend for the growth of the Church, as well as for the best development and highest type of Christian character. What should we think of a family that depended, for its growth, on the adoption of children? Or what would we think of a nation that relied, for its increase, on the importation and naturalisation of foreigners? It cannot be more wise or safe for the Church of Christ to look for its growth chiefly to conversions from the outside world, when it should be seeking that growth, and finding it too, in and from its own households. The true doctrine of Christian ingathering, is the salvation of childhood—the inbringing of the lambs of the flocks under the care of the good Shepherd at so early a period, that they shall not have a remembered experience of wilful disobedience to His commands, or deliberate wandering from His control.

When Christ said, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven," He embodied and expressed this very thought. He virtually announced and inculcated it as the working principle of the Christian family and of the Church,—not that we are to bring up our children for seasons of conversion that possibly may come, at some unknown time in the future, when they may, as we hope, in some revival, be snatched as brands from the

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burning,—but that we are so early to train them up in the Lord, that the habitual going forth of the soul to Him in love and obedience shall render impossible any distinct remembrance of wayward, wilful sin. Among the Moravian brethren, we probably find as ripe and graceful an exhibition of true piety as in any body of Christians whatever; and it is said to be a radical feature of their system that it rests its power, almost entirely, on Christian education. They make both the family and the Church schools of Christian nurture to infancy and childhood, and expect their little ones to grow up in the faith, as plants in the garden of God. And it is said, that, under this their training, not one in ten of their Church members can recollect the time when he began to be a Christian. Their doctrine and practice go down to the very foundation of elementary truth on this subject. And why should not ours? Why not expect the children in a faithful Christian family to grow up Christians, as much as expect your daughter to grow up a lady, or your son a manly boy?

No Church, we think, has entered into the full spirit of its Divine commission and work, which has not taken in this fundamental Scripture idea, and placed it in the forefront of all its aims and efforts for its own growth, and the advancement of religion. In shunning the error and evils of the old half-way covenant, we are not to act as if there were no covenant at all—certainly none for children. In denying baptismal regeneration, we are not to reason or act as if baptism had no meaning, and as if no duty of holy training were founded upon it. The Church is not to be regarded as a foundling hospital, nor are its children to be treated as foundlings. We are not so much to take the family into the Church, as the Church into the family; for the chief and most hopeful openings for the operations of the Church are to be found in its own families. More advantage ought to be taken of the relation of its children to the covenant of promise, and more prominence given to the organic influences of the Church and its Christian households. We should feel that there is a nurture of grace and a grace of nurture, as well as a grace of conversion; that the former is as truly for childhood in the family within, as the latter can be for riper age without, in the world; and that the former is as genuine, and reliable, and as divinely ordained as the latter. Childhood is to be nurtured *in* piety, and, by the grace of God, *into* piety in the family; till, in answer to the consecration and prayers and educating methods of the Church, as taught by the Gospel, the Holy Spirit shall sanctify multitudes of these little ones, like the youthful Samuel and John the Baptist—sanctify them from a time so early, as to leave on their minds and hearts no traces of conscious resistance to the blessed influences of that Spirit; thus the full sense of sin shall not be so much the precursor of regeneration, as an after proof of the soul's new birth into the kingdom of God. "The natural and easy way for a child," says Professor Phelps, "is to grow up a Christian, so as never to remember the time when he was not one."

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Christian nurture should so encompass the little one from its birth, as that, under the influence of the Holy Spirit, it shall be moulded to the truth and for God, and from the first shall grow up in and for Him ; so that, as sin comes in the channel of organic unity from Adam, grace may come, through the covenant, in the organic channel of that true Christian nurture by which Christ would draw even the youngest to Himself.

The views thus presented are justified and confirmed by many of the ablest writers of the past,* and by the experience of many, both parents and pastors, who have acted in accordance with them. Tholuck says, in his "Hours of Christian Devotion," "O ! thou fountain of my life, in my very infancy, and long before I knew either who thou art, or what is thy name, my soul began to incline towards thee, as the flower in the dark chamber tends towards the light of the sun ; and I felt that I could not choose but commune with thee." Baxter tells us, that he was at one time greatly troubled because he could not recollect the time when first there was a gracious change in his character ; but at length, he says, he discovered that education is as much a means of grace as preaching, and so found the sweeter comfort in his love to God, that he had learned to love Him so early. The Churches of the Waldenses, we are told, "have always regarded Christian piety more as a habit of life, formed under the training of childhood, than as a sudden and marked change in the spiritual experience of later years." So, too, Neander, in summing up the views of the Christian Church in the first three centuries, says, "It is the very idea of infant baptism, that Christ, through the Divine life which he imparted to and revealed in human nature, sanctifies that germ from its earliest development, so that the child born in a Christian family, is, when all things are as they should be, to have this advantage over others, that he does not come to Christianity out of heathenism, or out of the consciously sinful, natural life, but, from the first dawning of consciousness, unfolds his powers under the imperceptible, *preventing* influences of a sanctifying religion. With the earliest self-conscious life, another Divine principle of life, transforming the nature, should be brought nigh to him, before the ungodly principle can come into full activity ; so that, in such a life, the new birth is not to be a new crisis, beginning at some definable moment, but is to begin imperceptibly, and so proceed through the entire life."

In like manner, the keen, discerning mind of Baxter at once perceives—and he plainly sets it forth as the Scripture view of this subject—

* See Dr. Charles Hodge's admirable article on this subject in the *Princeton Review* for October, 1847 ; also, Dr. Horace Bushnell's work on "Christian Nurture." Dr. Bushnell's book abounds in fresh and striking thoughts, for many of which this article is indebted ; but, as Dr. Hodge well says, its error consists, not in teaching that the piety of the parent lays a Scriptural foundation for expecting children to become pious, or that Christian nurture is the great means of their conversion, but in this—that Dr. Bushnell would explain these facts by resting them, not on the covenant and promises of God, but on organic laws which would explain away both depravity and grace, thus presenting the whole subject in a naturalistic attitude and on naturalistic grounds.

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that, under proper Christian training, the regenerate, or Christian character in the children of believers, is to get the start of sin by a kind of gracious anticipation ; and that, in this view, Christian nurture and growth are God's intended ways of unfolding grace *in the Church*, in the same way as preaching and conversion are His methods of grace to those without. And Cotton Mather says : "The Lord hath not set up Churches merely in order that a few old Christians may keep one another warm while they live, and then carry away the Church with them when they die, but that they may nurse, successively, another generation of subjects to the Lord, to stand up in His kingdom when they are gone. And if we do not keep in the way of a converting, grace-giving covenant, the Church will die a lingering death." President Edwards himself, strongly as he opposed the half-way covenant, seems, in his later years, to have had misgivings as to the great relative importance he had given to individualism, in distinction from the organic influences of the Church and the family. For, fifteen years after the great revival, he expressed his doubts whether the greater part of the supposed converts gave satisfactory evidence that they were truly converted. And then, declaring his special confidence in *family religion*, he adds, "Every family ought to be, as it were, a little Church, consecrated to Christ, and wholly influenced and governed by His rules. And family education and order are designed of God to be, and are, some of the chief means of grace ; and if these fail, all other means are likely to prove ineffectual." But Dr. Samuel Hopkins goes even further than this ; for, after devoting some sixty pages of his "System of Divinity" to infant baptism and God's covenant with Christian parents, he says, "God has so constituted the covenant of grace, that holiness is communicated by Him to the children in connection with baptism, and through the faithful endeavours of their parents." So also, Dr. Witherpoon fully endorses the opinion of Baxter, "that when the Church and Christian parents are faithful, family instruction and government are the usual means of conversion, as public ordinances are of edification." Dr. Charles Hodge says : "There is such an intimate and divinely-established connection between the faith of parents and the salvation of their children, as authorises them to plead God's promises, and to expect with confidence, that, through His blessing on their faithful efforts, their children will grow up to be the children of God ;" and "this," he says, "is the appointed, the natural, the normal, and ordinary means by which the children of believers are made truly the children of God ;" after which he adds, "There is perhaps no one doctrine to which it is more important, in our day, to call the attention of the people of God."

Carrying out this principle into practice, Dr. John M. Mason says, "Christian families are the nurseries of the Church on earth, as she is the nursery of the Church in heaven." And an eminent and faithful minister of New England once told the writer, that "he had received scores of quite young children into his church, and had found them, if

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anything, more faithful and consistent than those uniting with it in riper years." Spurgeon says he has received forty or fifty children into church membership in a single year; and with his twenty-seven hundred church members, he has never had to bring under discipline or exclude a single one who was received when a child. Some seventy years ago, a grandmother told her little granddaughter, who was three years old, the story of Daniel, when the little one said, with great earnestness, she would like to be like him; from that hour, three times a-day, she went by herself for prayer, and ever afterward, as the grandmother thought, she lived a Christian life. A Christian student told a little child, less than four years old, the story of Jesus and the cross; she became so deeply interested, that her mother, in after years, was satisfied, as she herself also was, that from that day she began a consciously Christian life. King Josiah, who began to reign when he was only eight years old, is spoken of as then fearing the Lord. Polycarp tells that he was converted at the age of nine years; and Justin Martyr speaks of many, of both sexes, who were disciples of Christ in their childhood, and so continued all their lives. Matthew Henry was converted before he was eleven, Isaac Watts before he was nine, and President Edwards before he was seven years of age. And many a Christian parent, it is believed, can tell of children whose religious life, under faithful Christian nurture, began so early that they could not remember the time when they did not love the Saviour.

These are but a few gleanings from a wide and continually widening field. Do they not confirm the thought that the Church of Christ should look, for its steady and permanent enlargement, to growth from within, even more, if possible, than to conquest from without? We dare affirm that, if Christian parents were but careful to train up their children for God, and so to live with them, and before them, as to exemplify all that they teach, treating them as if they expected them, from their earliest days, to grow up as Christians, we should find, like the Moravians, that the most of such children would grow up in the ways of religion. Surely we should now begin to understand that Christ did not design the successive generations of men to be channels only of depravity and sinfulness, but rather, in the line of His covenant, to be ever-widening channels of grace and salvation to individuals, and of sound and wide-spread growth to His Church; so that every Christian family and generation, coming into the true way of living for God, should act itself over into the next, and cast the type of a holy Christian character in the next, until the entire Church, through all its families being holy, should be indeed a light to the world, to win the nations to her Divine Lord and Redeemer.

TRYON EDWARDS.

RECENT PROCEEDINGS IN THE HUNGARIAN REFORMED CHURCH.

THE recent meeting of a General Conference, or, as it is called in our ecclesiastical language, the "General Convent," affords an opportunity of speaking about the Reformed Church of Hungary. Before noticing the Conference, let me say a few words about the chief topic that made it necessary to summon the meeting.

The Protestant Hungarian Church possesses all kinds of public educational institutions, viz., elementary schools, gymnasia, colleges, and academies, including the faculties of law. These were created and are supported by the benefactions of pious founders, donors, and contributors, without any State-grant or aid; while the State had no schools—till within recent times—of its own, except the Roman Catholic ones, whose endowments owe their existence to the benefactions of the State during the middle ages: the schools of a higher order, therefore, under the immediate direction of Government, are really Roman Catholic institutions. This circumstance explains why the Protestants must make special effort, and why they attach great importance to their schools.

The Protestants long ago gained independence and autonomy in relation to their Church and schools: this ancient right was acquired by success in war, and by treaties, and was sanctioned by royal laws, according to which only the supreme right of inspection was reserved to the Crown.

The present Ministry of State numbers among its members three leading Protestants, one of whom is the Prime Minister, Coloman Tisza, the lay-moderator of a Reformed Superintendency. In order to place the higher Protestant schools under more strict supervision than has hitherto been the case, the present ministry prepared a new scheme of inspection, intended to be applied to the Protestant schools, and arranged under ten heads (*puncta*). This new scheme, pretending to set aside the supervision exercised during the past hundred years, makes many serious changes and alterations; for instance, it proposes to send out, occasionally, royal commissioners or visitors to our schools, as used to be the case in Roman Catholic schools directly under Government. Our schools have never hitherto been subject to such supervision. The Protestants are afraid lest Roman Catholic monks—from among whom the school inspectors were mostly chosen—may be sent to our schools. The scheme also makes it possible that our school-books, and even the manuscripts, must be given in, and, in some cases, confiscated, and the schools closed, whenever the Minister of State so advises the Crown. These and other provisions alarmed and roused the Protestants.

It is true that the Minister of Public Worship (Aug. Trefort) wished

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to know beforehand the views and sentiments of the Protestants,—both Lutherans and Calvinists: hence, before laying the scheme, as a bill, on the table of the Parliament, he called together a board of inquiry consisting of all the superintendents and chief curators. These assembled at Budapest on the 5th of June, 1879. Baron Nicolaus Vay, chief curator, and Paul Török and Valentin Révész, both superintendents, in the name of their present colleagues, were of the same opinion in their reply, viz., that they could not give any official statement and opinion without hearing beforehand their respective superintendential assemblies, to which belongs the right to decide or give opinion on such a vital question and innovation; yet they (the speakers) could not but undertake to refer the scheme to their superintendencies. But they at the same time firmly expressed their private conviction, that the re-organisation of educational institutions must precede the question of inspection, because, without previously arranging, by State law, all higher schools, the projected inspectional scheme has no object or material; further, that the Protestants do not wish to have separate arrangements for inspection; they willingly submit to general laws, but never to ministerial orders, which vary according to the persons concerned.

The political daily papers connected with the Government ridiculed the manifestoes of the leading Protestants, while, on the other hand, the whole Reformed Church stood strongly behind her curators and superintendents. Meanwhile, the superintendential assemblies, at Debreczen and elsewhere, rejected the projected scheme of the Minister of Public Worship as untimely, and menacing the autonomy of the Reformed Church, and invested the General Convent (Conference) about to be opened, with full powers for taking measures against governmental interference.

Such was the state of matters when the second session of the Reformed General Conference was convoked by its president, Baron Nicolaus Vay. This superior Court, consisting of the official delegates of five superintendencies, had been commissioned, two years before, to prepare the materials for a General Synod comprehending the five several bodies of our Church.

The great Conference assembled at Debreczen, in the newly-decorated large hall of the College-quadrangle. Only thirty-six out of the fifty members were able to be present, but each superintendency was duly represented. There were present all the five superintendents, and only two chief-curators—Baron Vay and Count M. Lónyai; C. Tisza and two others absented themselves. The chief-curators act in our assemblies as lay-presidents (elder-presidents) alongside of the superintendents, both being elected for life by the votes of the congregations; according to our Church constitution, in all larger kirk sessions, and in all higher courts, the double-presidency exists, except in the General Convent, where there is only one president, who is always the oldest chief-curator, and thus a lay-elder. Till the realisation of a National Synod, the General Conference may for the present be regarded as the supreme court.

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Baron Vay, who, during the past fifty years, has acted in different church-offices as a lay-elder, opened the Convent with a powerful speech, censured the recent daring attempts of the Government, and gave emphatic expression to the opinion that the State, before comprehending all existing historical denominations under one head, must execute the law of the year 1848, which lays down equal rights and mutual freedom for all historically-established religions. This equitable law merely remains on paper. The noble President characterised as revolutionary and non-sensical such a step as is now intended—namely, the regulation and circumscription of the method of school-inspection—without legally organising the objects of inspection, namely, the higher schools. "We cannot give up," concluded the speaker, "our autonomy, gained by the blood of heroes and sanctioned by royal laws, so long as we do not receive safe guarantees for the imperturbable maintenance of our higher schools." Great applause followed many passages of the speech.

Baron Vay and Count Lónyai were at one in proposing to take decided steps for the defence of our church and school autonomy, by nominating a general committee. Peter Nagy, pastor of Kolosvár and superintendent of Transylvania, seconded the motion, and recommended that some deputies should be sent out with the commission, to follow closely all initial action, on the part of the Ministry of State, regarding the supreme inspection; to urge the Government to prepare a Bill for the co-ordination of all higher schools, in connection with the question of inspection, and applying to all denominations; and vigorously to demand that religious equality and reciprocity should be enforced and realised everywhere. Valentin Révész, pastor of Debreczen and superintendent, expressed similar sentiments. Paul Török, pastor of Budapest and superintendent, moved that a memorial be addressed to the Ministry of State, requesting that it should withdraw the scheme proposed, and delay the arrangement for supreme inspection till the necessary materials are obtained.

The memorial, drawn up by a committee, was read and adopted on the following day. The address (*a*) approves of the conduct of the members of the board of inquiry; (*b*) mentions, with great regret, that the Government, in recent times, made several troublesome and harassing experiments in connection with our ecclesiastical as well as our school affairs; (*c*) affirms that the ministerial scheme of ten points (*decem puncta*), if fully enforced, might probably give a fatal blow to Protestant freedom, because, according to the "*lex religionaria*" of 1790-91, the Parliament has only a right to create a general school-organisation, to be extended to the whole kingdom; but, inasmuch as such a general organisation (co-ordination) of the higher schools does not yet exist, it is totally illegal to deal with the subject of inspection on the part of Government, till the whole question is resolved by law, in accordance with the will of the nation, seeing that the Hungarian Protestants, maintaining their great schools at a large sacrifice, and with great enthusiasm, best serve

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the educational interests of the kingdom and nation; (d) the General Convent empowers the superintendents and chief curators, ten in number altogether, to form a committee for defending, by all lawful means, and against all inroads, the Church's autonomy over her schools, and also for making complaints and solemn declarations, if necessary, before the Parliament, and eventually to convoke a new General Convent; the grand committee is also charged with making every effort for securing equal rights to all denominations. The General Convent acknowledges the supreme inspection, belonging legally to the King or his Government, and till recently exercised without remonstrance over us in the accustomed way; objection is made only to the proposed innovations, which pay no regard to the above-named conditions.

The second great subject discussed by the General Convent was the plan for the organisation of the expected first General Synod, which was accepted with some modifications. The third topic—a vast one for discussion—was the whole constitution and discipline of the Hungarian Reformed Church; the plan was prepared by a large committee, and printed. It is certainly a pity that, in this highly important matter, the Convent delayed the discussion till next year, because two of the five superintendencies had not yet sent in their criticisms and amendments; but the majority of the Convent did not deem it advisable to enter on a full treatment of the articles of organisation before knowing the opinions of the constituent parts of the hoped-for National Synod. Thus the most essential subject was postponed, but the delegates of the two dilatory bodies (among whom was Paul Török) had to listen to strong expressions of condemnation, for having put obstacles in the way of the General Synod.

The fourth subject of discussion was a graduated plan for regulating the whole educational organisation within the Hungarian Reformed Church. The scheme proposed, ably and carefully elaborated, was the work of Aladár Molnár, M.P. and elder. The plan embraces all the stages of the training undertaken by the Church, from the elementary schools up to the theological Faculties; and shows that the Protestants desire to perfect their educational institutions, while bringing these into harmony with the urgent demands of the age in the sphere of culture. The meeting refrained from going into details, and discussed only the most fundamental principles. The whole plan is first to be laid before the five superintendencies; and after each of them has made its remarks and improvements, it is again to come before the next General Convent for definitive discussion, as a Bill to be presented to the first National Synod.

Let us mention some other topics of general importance which were also discussed at Debreczen. A committee of seven members was appointed to prepare a plan for missionary operations, having especial regard to *Home Missions*. The Convent was led to adopt this course by the stirring and vigorous speech of L. Filo, an earnest and excellent

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pastor of N. Körös, near Budapest, who visited Scotland in his earlier years. We hope that he will endeavour to rouse the Church to the performance of an important Christian duty which she has long neglected ; and that, through concentration of our forces, we shall be enabled to do more in this direction.

The Superintendency around Debreczen has several times during the past few years been occupied, in its Assembly, with the consideration of the *Sabbath Question*. The Rev. V. Révész now moved that the General Convent, as the supreme court of the Reformed Church, should address to the Minister of the Interior a petition, couched in the strongest possible terms, requesting that the present laws regarding the observance of the Lord's day shall be put in force, in so far as these relate to the persons employed under him and in connection with the administrative departments. The Superintendencies were also earnestly solicited, each within its own bounds, to devise new means for promoting the sanctification of the Sabbath, it being left free to each Superintendency to open communications with the Sabbath societies existing in Geneva or elsewhere. I hail this as the first beginning of common action in so vital a matter ; now that the question is raised, may success follow its further development. Paul Török expressed his desire that we should connect ourselves with the International Federation of the Sabbath Societies. An elder, a grey-haired member of Convent (Samuel Kántor), spoke with deep feeling against the secular schools in the hands of the State or communes, which destroy the religious sentiment, and thus contribute to the desecration of the Sabbath : he (Kántor) would like to compel the people to go to Church on Sabbath days.

Before the sittings closed, Paul Török called the attention of the General Convent to the meeting of the General Presbyterian Council at Philadelphia, to which, as he was informed by Dr. Philip Schaff, who visited the Hungarian capital, our Church also is invited. The General Convent expressed their wish to be represented there ; and called on all those who desire, and are able to attend the Council, to present themselves before the President of the Convent, in order to receive from him the necessary credentials and commission as delegates from Hungary. I am exceedingly glad that the supreme court of our Church received this timely invitation from the Presbyterian Council. Perhaps some one will devote himself to the noble and glorious duty. It is a pity that the want of a good knowledge of English, as well as the great distance, will probably hinder the most ardent souls from fulfilling their inmost wish and aspiration. We do not enjoy the advantages of the apostolic age, when the cultured world had one language ; when the same evangelist was understood and heard everywhere,—at Antioch, Alexandria, Corinth, Rome, Lyons. Now, we are struggling with a diversity of languages. I think the linguistic difficulty is the chief reason why the Presbyterian Alliance cannot make such progress among the different nations as it really deserves. Last time, when the meeting at Edinburgh was

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approaching, the Superintendencies nominated six members as their delegates to it, but only two appeared. This time, the General Convent deemed it wiser to leave individuals to offer: we shall see which mode will prove the more effective and successful.

I often wonder what might be the best means for popularising the idea of the Presbyterian Alliance among our countrymen. It would, perhaps, be well at first to write, every year, a short account of the proceedings and results of the Alliance, and publish it in our ecclesiastical organ. A knowledge of the actual state of matters would attract and gain over the public mind to take more interest.

The delegates or members of the General Convent have been hospitably received and entertained by the families in Debreczen; three public dinners were given in their honour,—the first, at the expense of the Church in Debreczen; the second, by the "Superintendency beyond the Theiss" (around Debreczen); the third, by the city of Debreczen. The next meeting of the Convent, in 1880, will be held at Kolosvár (Clausenburg), the ancient capital of Transylvania.

To conclude: it is sad that, notwithstanding all our noble enthusiasm for the advancement of education, neither, on the one hand, does the Government endeavour to draw to itself the two great branches of the Protestant Church (viz., the Churches of the Augsburg Confession, and those of the Helvetic Confession), nor, on the other hand, can the Protestants gain the sympathy and confidence of the Government. It is deeply to be regretted that such a Ministry, of which three members are Protestant,—one of these, Coloman Tisza, once so dear and admired as an ornament of Debreczen, being prime minister,—is daily losing the confidence of Hungarian Protestants. Yet we cannot wholly doubt the good intentions of the prime minister towards the Protestant Church; and if we but placed more confidence in him, and said less about our political grievances, this would, perhaps, do more for us than our demonstrations and agitations. For we must concede something of our old independence, in return for a Constitutional Government. And we must be content to concentrate our forces, in order to maintain our schools, the co-existence of these with the higher schools supported by the State imposing a heavy burden upon us. Three centuries of lessons, full of disasters, may teach us, that, by being always in opposition to the Government, we have been the sacrificed: struggles, sufferings, and poverty have been our lot. A brighter age, with warm, cheering rays, seems to be still far off.

In Hungary, more attention is paid to questions regarding the laws and organisation of the Church than to its real life and soul,—saving faith. Hungarian Presbyterianism even went so far as to secularise the Church,—making it an entirely worldly institution, in which the *people* are everything, though these are not viewed distinctively as *Christian* people. The ecclesiastical constitution sometimes appears like a fortress or citadel, standing opposed to political machinations. In the time of

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Theodosius the Great, even the Emperor laid aside the sword before entering the sanctuary ; so ought our leading elders and pastors to cast aside political aims, in labouring to promote the welfare of God's city on earth. But our kirk-sessions and presbyteries have recently been wholly changed, by popular election, in accordance with the particular shade of political opinion which happened to prevail. As against the State, we are united, negatively, to oppose its first encroachments ; but against worldliness, indifference, and rationalism, which insidiously creep in, we cannot offer positive, decided, and vigorous opposition. The cultivation of the inner life has attractions for but a few ; the spirit of heroism is shown, not against the great enemies of the Gospel, but against those who are, after all, sometimes but the supposed enemies of Church forms,—against the State in touching the constitution of the Church. The relation between Church and State is always the burning question with us : the relation between Christ and His people occupies too little attention. Right and liberty are, undoubtedly, excellent objects to pursue ; but righteousness, and freedom from sin, are far more necessary to attain. Unless the mass of the people be truly Christianised, we must ever be on the watch lest our Presbyterianism sink down into demagoguery, demagogarchy. It is a most excellent thing to establish and maintain so many schools, lyceums, and faculties of law, as we do, and to guard against all political interference in their management ; but the great question is, What is the nature and character of the religious teaching given in them ? If our schools do not educate truly religious and Christian people, they do not deserve the expenditure of all our powers in maintaining them. Science and the Gospel must go hand in hand in the schools of the Protestants : science may be taught by the State, but the Gospel cannot. Our motto must not only be "Forward !" but also "Heavenward !"

FR. BALOGH.

SCHOOLS OF THEOLOGY AND THEOLOGICAL INVESTIGATION.*

WHEN the question is asked in our day, What is the object of theological schools, and under what conditions may their work best be done ? we are met by two answers, representing two very opposite points of view. On the one hand, we have the old, and, until recently, the unchallenged view in this country, that our schools of theology, like the schools of the prophets in the Old Testament, are institutions for training the ministers of our Churches, for giving them a more full and precise knowledge of that Divine message which it will be their office to announce and apply, and for bracing and exercising all the gifts and graces that bear upon this important but difficult duty.

* The Opening Address for Session 1879-80, New College, Edinburgh.

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Usually, too, it would be added that our theological schools are designed to acquaint them with the various forms of error which have proved attractive from time to time, and to place these in such a light that students may be enabled to choose the good and to refuse the evil.

On the other hand, there is a cry abroad that this is a poor and unworthy view of the function of a true theological school. It places theology in shackles, from which it is the glory of all other sciences to have been set free. While men of science generally are prosecuting their inquiries untrammelled by any previous or preconceived views, theology alone, the greatest of all, contents itself with indorsing and defending views white with the hoar of centuries. How much nobler would it be to prosecute the study of theology as free from chains as men study chemistry or natural history; and how much more likely would our theologians be, in such a case, to reach conclusions that would commend themselves to the truth-seeking spirits of the age.

In the administration of some of the theological schools of Europe, this view has come to prevail. In many of the theological schools of Germany, there is found practically this freedom from systems and all ancient opinions, and the theological student finds himself afloat on an unlimited sea. In Switzerland there is the same freedom, by express enactment of the State in Geneva, and possibly in other cantons also. In Holland, within the last few years, a compromise has been effected. The State has declared the faculties of theology free in the three universities; but, as the Church must be considered somewhat, it has allowed two chairs in each university to be filled by appointment of the Church, the chairs being those deemed most ecclesiastical, such as dogmatical and practical theology.

If one were to express antithetically the leading object of theological schools, according to these two views, one would say that, in the one, it is instruction in what is known; in the other, investigation of what is unknown. The antithesis, as in most cases, is too antithetical; but it is not too antithetical to say that the dominating idea in the one view is instruction, and in the other view, investigation. In the one case we assume that a great deal is known, while some things perhaps remain to be investigated; in the other case, we hold that practically everything needs to be investigated anew. Theology has been so much mixed up with tradition, that the best thing to be done is to throw all its materials into the crucible of science, and thus determine what is worthy to be held fast. If this view were to prevail, our theological schools would become institutions of investigation merely, and soon come to be wholly unfit for the function of training ministers. Starting with the idea that everything in theology was loose, they would plunge young men into seas of difficult investigation, which would occupy a great part of their lives. It could not reasonably be expected, that, in three or four years, they should have possessed themselves of such clear and strong views of truth as would qualify them for teaching others. The result

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would be that, in their teaching, they would avoid those most vital subjects on which the human soul most needs guidance and stimulation, and confine themselves to a few generalities of natural religion—or, possibly, only of ethical practice. They would be preachers of the Gospel with no Gospel to preach; lifeboat's-men without a lifeboat; guides without a light; steersmen without a compass; always suspicious of such of their people as had a firmer faith and a brighter hope than themselves; and the end of it would be, either that they would sink into a state of sickly melancholy, because everything was so dim and uncertain, or they would become victims of a bold and brazen recklessness, preaching what they were paid to preach, but not knowing, and hardly caring, whether it were false or true.

Nothing could be further from the intention of those who founded our theological halls than that they should be institutions where, without any foundation of ascertained truth to stand on, our students should be simply investigators of the unknown—perhaps of the unknowable. If we go back to the foundation of the University of Edinburgh, we shall find that the immediate purpose for which it was instituted was to be a training-school in which the future ministers of the Church should be equipped for preaching that blessed evangel, which had already spread its healing waters over the land. Superstition having been abolished, it was not deemed that the next step was to institute a commission of theological inquiry, by which it might be determined what religion, if any, had sufficient basis to be substituted for it. The way in which things came about was this. A wonderful voice had lately swept over the country, filling all ears, thrilling ten thousand hearts, bringing joy and peace to troubled consciences, and so firing with enthusiasm the souls of a few, that they wished to give their lives as ministers of Christ, to echo this voice, which they felt and knew to be the voice of the God of salvation. The Gospel was its own witness, it was its own apologetic, it was itself a sign from heaven, it bore the image and superscription of the God of truth and of grace. It was by one and the same act that this Gospel dethroned the old superstition, and established itself as its successor. It never would, nor could have dethroned the old, if it had not had something to put in its stead that commended itself as the Word of God. But now, after making the best provision it could for the immediate wants of the people, the Church acted on the conviction that, however deeply some young men might feel the truth in their own hearts, and however eager they might be to spend their lives in proclaiming it, they needed a great deal of education to qualify them thoroughly for their work. The Church had a very high idea of the office of the ministry. It was not to be discharged by a few good young men, very earnest and well-meaning, but destitute of accurate knowledge and of the mental discipline which learning brings. They must be qualified to instruct their people from infancy to old age, to conduct them over the broad pastures of revelation, to maintain the truth, to apply it in every

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direction, and in such a way as to command attention and respect. They must have thorough intellectual discipline, must have some dialectical skill, must know the original tongues, must be familiar with the errors and vagaries of other days so as to guard against them, must be robust believers, if not muscular Christians. The academy of James VI. had the training of such ministers as its first aim; and its first Principal, Robert Rollock, was thoroughly imbued with this spirit. It is to be hoped that when the tercentenary of the University comes to be celebrated four years hence, due note will be taken of these considerations, and due honour paid to the character of the first Principal, who was not less distinguished over Europe as a scholar than he was conspicuous for his earnest Christian character, and his constant endeavours to have all the work of the University carried on in the very spirit of Jesus Christ.

In the United States, it was with the same aim that the older colleges were established, such as Harvard, Yale, and Princeton. When theological institutions came to be set up separate from the universities and colleges, it was for the same purpose. There is not a theological institution anywhere that has been set up on the principle of throwing everything loose, and reconstructing a science of theology from the foundation. Wherever theological schools have assumed this character, whether in Germany, Switzerland, or Holland, advantage has been taken of the zeal and self-denial of those who founded them for a different purpose. Systems that have no self-denying zeal of their own are often quite ready to lay hold of institutions reared by the self-denying zeal of their opponents. Not disposed to take the trouble of building nests for themselves, they are ready, like the cuckoo, to deposit their eggs in the nests of other birds. To taunt us with illiberality, because we are not prepared to throw our theological schools open to all and sundry, would be like taunting one with illiberality because, having built a house for one's own family, one is not prepared to throw it open to all who prefer to sit down on another's property, or in another's house, rather than build for themselves.

But does it follow from this, that all investigation of theological problems, and all reviewing of old theological positions, is excluded in our halls? Certainly not. Even if we tried to exclude everything of the kind, we could not do it. Investigation in theology is too much in the air to be excluded, however fast we may make our doors and windows. What we maintain is, that it is a reasonable and a right thing that a Church which has very clear and strong convictions as to the substance of the Divine message which her ministers are to expound and apply, should hold that message a fixed and settled thing, not liable to be reversed or turned upside down; and should continue to regard it as the main purpose of her theological schools, to qualify her students for handling that message efficiently. But that is not to exclude all investigation.

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There are two senses in which theological investigation is admissible in our schools of theology. In the first place, it is lawful, and, indeed, incumbent on us, to investigate points which lie outside the substance of the message, as that is laid down for us in our standards. There are some departments in which these questions are both numerous and important. In natural theology there are not a few ; in the border-land between philosophy and revelation ; also in that between science and revelation ; in biblical introduction and exegesis, and in some degree, though certainly not in the degree often claimed, in history. Such questions lie open to us all, and invite investigation ; nor should the results of such investigation be refused, even though they should run counter to the prejudices of many. Not that prejudice is to be thought lightly of—or to be rashly and contemptuously assailed. Prejudice is often interlaced with the devoutest feelings and convictions of the truest hearts ; and in dealing with it, our Lord's caution about rooting up the tares is to be observed in spirit. Care must be taken lest, in *our way* of rooting out prejudice, we damage the faith which is often so closely interwoven with it.

And I must add another limitation to what I have said on the lawfulness of investigation in matters exterior to the substance of the Divine message. It may be that, in such regions, views are reached which indirectly would subvert that message. An investigator may be led, or think that he is led, to the conclusion that the old view of that message is untrue. What, in such a case, would be his duty ? Not to abandon investigation, not to sink into the worst of all conditions of mind which turns from the light lest the light prove embarrassing ; but, as he finds himself out of sympathy, on vital points, with his brethren, to go outside, to pursue his inquiries without the trammels which he feels to impede him. The sacrifice, it is true, may be very painful and very hard ; but it is one of the conditions of our being, that, for the sake of truth, we must shrink from no sacrifice ; as it is also one of the conditions of our holding office in any social body, and especially in the Church, that our views of truth must in the main coincide with those which are held deliberately there.

But more than this, there is a sense in which investigation may be pursued in our theological schools *on every point of theology, great and small*, even though these have already been authoritatively established. Why, this is the very business of some of our classes. It is their business to exhibit the various views that have been taken even of the most vital topics, and the arguments by which these have been supported or assailed. True, you say, but this is one-sided investigation. It is investigation with a foregone conclusion. It is investigation with a Confession of Faith brandishing its sword if you swerve from the path of orthodoxy. No ingenuous mind could accept the right of investigation under such conditions. In answer, we may first note the fact that both ingenuous men and honourable men are found ready to accept the duty

of investigation under the conditions stigmatised. Whatever may be said of the spirit of our theological halls at this day, it is not likely to be said, by those who know them, that our students shirk the right of investigation. On the contrary, there is in some cases an impression that they carry it a great deal too far. Vital questions are sometimes discussed in their societies with a freedom that frightens many of their friends. We note the fact simply to show that the right of investigation, even under the conditions imposed in our halls, is not a sham, that it is a *bond fide* right, and is exercised in an earnest way. We use it to show that our students do not accept, blindfolded, whatever is set before them, and do not shrink from inquiring into the controverted positions of Christianity, even though they know that if their conclusions are not in accordance with our Confession, they cannot enter the ministry.

But, it may be said, if you throw open the door for investigation as widely as you have now done, though under the restrictions specified, you will land students in the same difficulty which you have stamped as intolerable under that view of theological schools which makes them simply organs of investigation. You give students a countless host of difficult questions to investigate, and you expect that in a few years they shall not only have completed the task, but acquired that certainty in regard to them which will qualify them for being the guides and instructors of the public.

In answer to this objection, however, let it be carefully observed that we do not invite all and sundry to become students of theology. We have no objections to any number of amateur students of good character who may come to our classes to learn something of scientific theology; but the *invited* students, the students for whom the Church appoints and equips her halls, are men who have already been under teaching higher than any teaching of man's. They are men who have, first of all, recognised the Divine voice in the message of the Gospel, and responded to that voice as the voice of God. They are men who have themselves drunk of the living stream, and found their thirst removed. Nay more, they are men in whom there is so strong a conviction that this Gospel of the grace of God is the only way in which men can be made happy, here and hereafter, that they desire to spend their lives in expounding its blessings, and pressing them on the acceptance of their fellows. It is young men who have gone through this experience that the Church invites to her halls. We never deny that men who come without this experience may become faithful and excellent ministers, may be apprehended by the sovereign grace of God, either at the hall or afterwards: we never can forget such cases as those of Chalmers, John Duncan, Vinet, Stewart of Moulin, and many more; for, indeed, if a divinity hall is in spirit what it ought to be, no unconverted man will breathe its atmosphere without feeling either that he must be converted, or that he must not remain there. But such cases are exceptions; the wish of the Church is, that none should prepare for her ministry but those who

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have the desire to spread the message which they have experienced to be so blessed.

Now, the men that have been thus taught of God are not in the position of having to learn everything and to settle everything. They have already learned much and settled much. They have got a solid foundation under them; and standing on this, they are in very advantageous circumstances for coming to conclusions on unsettled and difficult questions. Under Divine guidance, they have seen the Divine element in the Gospel, for it has come home to them: the God of salvation is the true God—Jesus Christ is the image of the invisible God—His redemption is *the* redemption—His Gospel is indeed glad tidings of great joy. When men have been taught thus, the object of the study of theology is rather to verify what is known than to discover the unknown; it is, in the first place, to see whether you are right,—to apply the square and the plumb of logical method to verify the more direct conclusions of the intuitional process; then, further, to adjust the knowledge thus acquired to other departments of knowledge, to what you are taught by philosophy, or by science, or by history, or, in one word, by the light of nature; and still further, to weave the whole, so far as we may be able, into a connected system, no part of which shall contradict another, but all parts of which, like the parts of a symmetrical building, shall support and strengthen the rest. After all, the most learned theologian is not much *richer*—is not possessed of much more knowledge of Divine truth than Cowper's peasant who knows her Bible only. He can give a better reason for the hope that is in him; he can beat off assailants and objectors; he can define more exactly, he can articulate truth to truth more correctly, he can adjust revealed truth to natural truth more skilfully, and blend the various elements of light that come to us from this source and the other more perfectly into one harmonious spectrum; but his *theology*—his knowledge of God—his apprehension of unseen realities, that on which the soul lives and grows from day to day, is not so much greater than in the case of the other.

If this be admitted, two important inferences follow; in the first place, that right-minded theological students are not required to investigate truth as if they possessed none of it already, but do already possess the kernel,—that which is in itself most valuable, and which furnishes a key and a clue for further investigation; and, in the second place, that a most important safeguard is furnished for their own personal faith and spiritual comfort in the midst of those perplexities which arise from the collisions or apparent collisions of evidence with which they may have to deal; for, in these days, no one can well pass through that process of verification and adjustment which is the proper object of theological study, without many a rude shock and much painful perplexity. The conclusion derived from one source often seems flatly contradicted by that which is derived from another; and the whole realm of theology becomes so crowded with perplexities and insolubilities, that we are

tempted to give it up in despair. Young men who entered the hall with clear and distinct conceptions of Divine truth, find so much that is plausible on the other side, that they become quite unhappy ; they seem to lose all certainty, and to become less and less qualified to preach instead of more. They never dreamt that there were so many difficulties in theology. Surely it is one of the most sacred duties of theological professors to have regard to this tendency,—to do their best to furnish an outlet from the perplexities of which they are unavoidably the occasion,—and to steady the minds that are so apt to be unsettled amid the war of elements in which they find themselves. And surely it is a sound advice to students, to hold on unflinchingly to that view of truth which was revealed when Jesus Christ appeared in all the fulness of His saving-power,—when He appeared to them with the glory as of the only-begotten of the Father, full of grace and truth. For it is remarkable that the region of all others on which destructive criticism has been able to make the least impression, is that of the person and character of our blessed Lord. No theory of the origin of Christianity, with whatever learning supported, with whatever plausibility and captivating eloquence enforced, can hide that unexampled halo which encircles Jesus of Nazareth, that beauty which is fairer than all the children of men, that grace which was poured into his lips, or arrest the fragrance of myrrh, and aloes, and cassia of which His garments smell. Did we not find, when we received Him into our hearts, that we had a solid ground for believing in the forgiveness of sin ? and is not the conviction that He died for us by far the most powerful of spiritual dynamics ?—the vision of Him by faith, as He hung on the cross, is it not this that has far the most effect in purifying our moral nature, and constraining us to live unto God ? If we have this anchor to hold on by, we shall survive the war of elements, we shall labour with hope and expectation through all the entanglements of theological controversy. Carrying our perplexities to Him, and sitting humbly and patiently at His feet, we shall not want for direction and help ; for “the secret of the Lord is with them that fear Him, and He will show them His covenant. The meek He will guide in judgment, and the meek He will teach His way.”

There can hardly be conceived a greater error than to suppose that the cultivation of the spiritual life is a matter that may be suspended during the progress of theological study. Not only is it necessary for the purpose to which we have referred—to protect from the unsettling tendency of theological controversy in itself,—but it is of the highest moment as constituting the chiefest of all qualifications for the office of a Christian minister. Fancy a man undertaking to be the leader and guide of a congregation in the Divine life, who has paid no attention to it himself during his years of study ! A poorer or sorrier spectacle cannot be. True, indeed, our halls of theology are not set up expressly for that purpose ; but that professor would have little of the spirit of his office who did not keep it in view in every prayer, and lecture, and

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meeting ; and the student would bid but poorly for further usefulness, who did not regard it as the end towards which all his studies and preparations ought to bear. I am sure it is the feeling of all who had the privilege of studying under the late Professor John Duncan, that, great though his learning was, and wonderfully interesting the play of his intellect, the greatest of his services lay in the insight he gave into the spiritual meaning of the Word of God, and the impulse which he imparted to the spiritual aspirations of his students. If we go back to Chalmers, and look into his biography and diary, we shall find that the deepest of all his anxieties was about the prosperity of the spiritual life in himself, in the students whom he taught, and in the Church which he guided. The occurrence of the centenary of the birth of Chalmers during the present session will probably direct especial attention to the most remarkable man whom the Scottish Church has known, at least since the days of Knox. One of the greatest lessons which Chalmers stamped on the Scottish mind, and especially on that part of it with which he was most in contact, was the possibility and the obligation of uniting spirituality and culture—all that is warm and intense in the inner life of the evangelical Christian, with all that is accomplished and thorough in scholarly attainment ; and the fresh and beautiful outburst of religious life in Scotland at that time was due, under God, in a large measure, to a race of ministers who exemplified the combination.

There never was an age in which there was more need, even for pulpit purposes, of a thorough knowledge of what is passing through men's minds, and of a power of adapting our preaching so as to meet their inquiries and allay their perplexities. We live in an age of great fermentation and unrest ; we have a printing press around us that never rests, day nor night ; we have a laity in the country, many of them bold, speculative, and even sceptical on theological questions, often patient in research and confident in assertion ; we have the *Contemporary*, and the *Fortnightly*, and the *Nineteenth Century*, all vigorous and influential ; we have three-volumed novels, and shilling novels, and penny novels by the myriad, in which all that is lively in sentiment, attractive in style, and fascinating in plot, is brought to bear on the young mind,—not generally inclining it to a more favourable opinion of theological treatises, or the style of sermons ; science has its apostles and its heralds, who draw crowds and excite great interest ; education is advancing, art extending its dominion, taste becoming more fastidious, politics sweeping the masses into its arena,—all creating new difficulties, and imposing new obligations on the Christian minister. He would be a sanguine man who should fancy, that, in the midst of such stirring influences, it is possible to drone or dawdle through the ministry, and so much as keep the people around him. Nor will it do to abuse the age, or to weep over it, or to sigh for the days when ministers, as such, were held in honour, and all the parish came to their services. It is the manly part to accept the age as we find it, and gird ourselves, in God's strength, to meet its

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exigencies, and overcome its opposition. We serve the same Master whom our fathers served, and His ear is not heavy that it cannot hear, nor His arm shortened that it cannot save. True, He can carry on His work without our divinity halls and all our apparatus of preparation if He please; He can raise up men of fervent souls, without human learning, and qualify them far above others to turn sinners to righteousness. But surely we are in the way of duty, when, ever recognising His Spirit as the sole source of life and power, we try to get ready all our faculties and talents for the Spirit to use; when we try to have them all, without exception, as well-fitted for Him to use, as the bars and wheels and joints of a well-made and well-kept steam engine are for the great physical agent of propulsion. The question is, can I be an honest, a conscientious servant if I am neglecting to make the most of any faculty or talent, however insignificant, for the Master's use—if the Holy Spirit, when He comes into me, finds His work impeded by my vulgar manner, my uncouth voice, my ignorance of what is passing in men's minds, my inability to adapt myself to the wants of the age? After all, has not native indolence a good deal to do with indifference to any qualification, however apparently insignificant, for the Christian ministry? And is there anything of the kind that is not covered by that memorable apostolic charge: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service?"

One word more, in conclusion. Some of our remarks have had peculiar reference to home; but we are apt to think too exclusively of home. Students everywhere, and in this College very particularly, have need to be scattered more over the empire and over the globe. The common idea, that it is desirable to get a small charge, where one may study a great deal, is, we fear, not a very sound one. You do not find that little work and much study go together as a general rule. Rather it is, little work and a low standard of work; little work and little stimulus, little development, little growing up to the stature of big and powerful men. You may not relish the advice, but we would rather say, Look out for plenty to do. This, if it does not crush, will quicken your whole powers, and expand your being, and give a vigour to intellect that will be not less salutary than much book-knowledge. Think much of India, and China, and Africa; think of the Colonies, where there are so many grand and enviable posts; think of places where the foe is strongest and the darkness deepest, and consider whether you are not called to these. It is not for the servants of Christ to confer with flesh and blood, but to go where the need is greatest, and, like their Master, to finish the work which is given them to do.

W. G. BLAIKIE.

THE ATTRACTIONS OF FOREIGN SERVICE.

WE believe it is everywhere confessed that the committees who have the care of the Foreign and the Colonial work of the Churches have the utmost difficulty in obtaining labourers to meet all the demands made upon them. For every home sphere, there is a crowd of candidates, all eager to undertake its utmost responsibilities. For the work of the Church abroad, men have to be sought after, to be pleaded with, to be urged. "Why stand ye here all the day idle?" is a question to which many would answer with a good conscience, "Because no man hath hired me," only because they never dream of work outside the conventional boundaries in the midst of which they dwell.

The cause of this reluctance to embrace novel and distant labours is usually laid at the door of the Church's piety. Were its spiritual life higher and more abundant, the most difficult and dangerous posts would be most sought after. When an army is full of enthusiasm, the commander is embarrassed by the numbers who volunteer for the front. Calvin relates, that, when the persecutions in France were at their greatest height, his doors were besieged by men requesting to be sent, as preachers of Christ, to fill the places of those who had been shut up in prison, broken on the wheel, or burnt at the stake. When the tidings reached his home that Mr. Gordon, the missionary at Erromanga, had been killed by the savages whose salvation he sought, his brother, at the time a theological student, at once offered to take his place, and, strangely enough, eventually suffered the same martyrdom. So, unquestionably, in the fact that the volunteers for the distant labours of the Church are scanty and timorous, we must see her spiritual leanness. Life is weak and struggling. There is faith enough to hug the shore, but not enough to launch out into the deep.

Nor is this all. A false sentiment is gendered. The horizon being low, the view is bounded; and it is considered that they only are to be esteemed, and to be esteemed fortunate, who find a home and a sphere within the safe and trodden region of established Christianity, where they have only to follow the beaten track, and to reap what other men have sown. They, on the contrary, who are not thus fortunate, are considered the proper persons to bend their steps to distant lands, and to occupy unknown and difficult posts. In the early days of Irish colonisation, it was a proverbial expression concerning any one who showed a recklessness of character or disposition, that Ireland would be the end of him; and so the same sentiment is expressed with regard to those who do not happen readily to fall into their places, or who promise to be only doubtfully efficient as ministers of the Word. This is the class instinctively relegated to the distant field. It is a proof of

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superior virtue or superior ability to be able to settle down amid all the safeguards and comforts of home ; while it is considered a proof of inferiority or insufficiency to listen to the Macedonian cry—"Come over and help us."

Under the influence of this sentiment, unquestionably, many have been sent to, and many men have elected to serve God in, distant regions. And nothing is more wonderful than the fact that, despite this unfortunate understanding, so many of those who labour abroad have so signally disproved the estimate originally formed of them. There are Colonial Churches as healthy as those in favoured Britain or America ; there are ministers as accomplished ; and in missionary zeal, they, as a whole, surpass their brethren at home. The truth is, that every latent gift or grace which the foreign labourer possesses is called forth by his new surroundings. Having no established institutions to fall back upon, he is thrown upon his own resources. Having few precedents to guide him, he is compelled to rely on his own judgment ; while the great spiritual necessities by which he is surrounded stir up all the grace that is in him, and he may become an apostle in his sphere. Hence it comes to pass that, eventually, a higher level is reached than the home standard. Take a number of colonial ministers, place them beside an equal number of their home brethren, and they would be found to be superior in all the gifts necessary for popular effect. Many a preacher, who is able to keep a large congregation dozing beneath his pulpit at home, were he transferred to the colonial congregation, would soon find himself discoursing to empty benches. The greater mental activity called forth by the more stirring life which is lived abroad, demands intellectual and spiritual food of a more energetic character, and the preacher learns to meet the want and to supply it. Hence it mostly comes about that the man who gives himself to the work of the Church abroad, and goes forth as if under a dire necessity, soon takes a higher place, and becomes a more efficient labourer, than his equal at home.

Now, if we contrast home and foreign ministerial life, it will be easy to make it plain that the foreign field is far the nobler path, and offers higher inducements to the man who has consecrated himself to the life-long service of God. To begin with, there is much that is mean and humiliating in the position of the candidate for a home sphere. However poor and unpromising it is, there will be a competition for it. He has to stand in the midst of a crowd, waiting, hat in hand, his chance ; and probably the rival that stoops most will be the most speedily successful. What a commentary this is upon the text, "The harvest truly is plenteous, while the labourers are few." And the position is not only humiliating in itself, but it tends to put the favoured individual in a false and unfortunate light. He appears, in the eyes of those whose suffrages he seeks, to be merely in quest of a "living." He allows them to think they have laid him under a life-long obligation. They are apt to expect his utmost gratitude, and to fancy that he will treat them with a

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leniency inconsistent with faithfulness ; and thus, at the very outset of his career, he is weighted with a burden which will do much to impede his usefulness. Then again, the congregation over which he presides is only one of a number in the same locality, all of which have a struggle for existence ; and his soul will be fretted and humbled by the arts employed by unscrupulous sectaries to win the weak of his flock to their side. Much of the time which might be devoted to more elevating pursuits, will be consumed by the petty cares which such proceedings involve. In all probability, also, his sphere will be in the midst of intellectual and spiritual stagnation. In how many quarters is life a process of vegetation, a pool which lies listlessly in the sun, generating only weeds and miasmata, requiring nothing short of an earthquake to stir it up into a healthy emotion ! Much of his most zealous labour will be, to all human appearance, like water spilt upon the ground ; it will not so much as excite even a healthy opposition. The consequence often is, that he sorrowfully feeds a few sheep, whilst a multitude lie in a condition of perfect indifference at his door. Nor are his opportunities of usefulness on a wider scale more inviting. What are the most frequent occupations of many presbyteries ? They are often of the most petty description ; and, as to pouring a healthful influence into the public life of the country, the labours of the minister will only have an infinitesimal effect. No doubt, there is to be set over against all this the consideration that the true workman will have resources within himself which will elevate him above his unfavourable surroundings ; and, by dint of courageous and constant toil, he may leave his mark on his country and his kindred. But such a gift is rare, for you will find that most men, in such circumstances, sigh or vegetate ; and lives, which might have made a trail of light for generations, become but farthing rushlights to make the darkness visible.

When such is the aspect of home ministerial life in so many instances, the prospect is not very attractive or inviting to the energetic and zealous ; nor is he much to be pitied who, in spite of himself, escapes from it. No unusual powers are required in order to fill such a position ; and, instead of the strong and the energetic being congratulated as happily placed when such is their work, only the weaklings are the proper candidates for tasks so easy. Leave the bold and zealous for nobler, more elevating, more difficult work. Set them to labours worthy of their powers, and such as will draw them forth to the utmost. To plant the valiant soldier-of the cross in such sphere of labour is to condemn him to a life which will enervate and humiliate him.

Contrast, now, with this picture of the character of the life and labours of the larger portion of stay-at-home ministers the work and position of those who choose the more distant and difficult sphere. Perhaps the sole exercise of self-denial to which they are called is that which is involved in forsaking their country and kindred. This is undoubtedly a trial. The love of country and kindred is a deep affection ; and to forsake these, especially in the spring-time of life, is to surrender such

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home ties for ever. They may return again at intervals, but they return as strangers. Not only have they changed, but the place which they occupied is so completely filled up that there is no room for them any more. The ranks are closed against them ; they are forgotten and out of mind ; and any attempt to regain a lost place will be looked upon with astonishment, and will not be readily allowed. Moreover, they have themselves formed fresh ties ; families have grown up around them whose home is not their father's home ; and should the fathers retrace their steps, it is at the cost of a perpetual separation from the dearest of family ties, and the family is broken up, never in this world to be reunited. Such are the pains of foreign service, and who but those that have experienced them can tell of their bitterness ? The only compensation is that which is promised by the Heavenly Master—" Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

But this sacrifice,—which, after all, is made alike by the representatives of commerce as well as by the ministers of religion,—is the only grave act of self-abnegation required from the volunteer for foreign service. There are, indeed, spots on the face of the earth which are more unhealthy than others. But this is nothing. And there are few places where the white man's life is not as safe as amid the securities of home. If we except some of the islands of the South Seas, where, as yet, heathenism reigns supreme, there is no region where the European may not wander in perfect safety. Neither will food or shelter be anywhere absent ; and the hardships incident to strange lands have their compensations. There is nothing, therefore, of a physical kind, to terrify the timid, or to render life a burden in any of the regions selected for Christian enterprise. And when we come to opportunities of usefulness, it is scarcely possible to be anywhere, and not to have both hands full. The writer remembers well, when landing on the shores of Aden, in Arabia, how refreshing was the sight of a Protestant church which came early into view. Many were the interesting sights to be seen, but the oasis in the desert was the English church. What a commanding position would its incumbent occupy ! The Christian strangers from distant lands would here find an attraction and a consolation which would compensate for many privations. The dark-skinned Arab might, in like manner, have an opportunity of inquiring after a purer faith. And from this Pharos, how far into the darkness might the light beam ! Few home spheres could compare for opportunities of usefulness with even an isolated spot like this. And if so much can be said for the lonely watch-tower amid Mohammedan darkness, how much more may be advanced in behalf of those regions where, for instance, our countrymen abound. The English Factory, and even the Straits Settlement, are positions which may well be coveted by those

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who desire real usefulness, and usefulness on a large scale. They have opportunities of influencing the men who have the world's commerce in their hands. They can preserve religion from dying out in their souls, and send them home again to bless the land that gave them birth. They can cause the true light to shine amid surrounding darkness, and, by contrast, show the misery of idolatry and unbelief. Nor will they be unrewarded, even in a worldly point of view ; for, as a rule, the foreign resident, even if he refuses the whole spiritual benefit he might obtain by the labours of the faithful servant of Jesus Christ, yet ever appreciates uprightness and consistency, offers them the profoundest respect, and is glad to reward the man who exhibits them. And how ennobling is such work, when compared with much that is humiliating to the pastor at home.

The largest demand upon British Churches comes from the colonies. They are always needy. Here it is always true that the harvest is plenteous while the labourers are few. They are, most of them, growing with exceeding rapidity ; and it will be long before they can supply their own spiritual needs. Here also, we repeat, the field of labour is more inviting to the enterprising and zealous than most home spheres. Life, to begin with, is freer and more interesting. There is more elbow-room. You have the feeling, in the first place, that you are wanted. You have not crowded anyone else out of a place which he might have occupied as well as, or better than you. You gather around you, in proportion to your zeal and ability, men of active habits of thought, who will be able to appreciate your best efforts. As they have their place in society and in the commonwealth, you are able to influence public movements ; you will find yourself repeated in platform and parliamentary speeches ; and you will contribute to the well-being of the commonwealth at the time when its future character is being formed. You will contribute, more than you can estimate, to form the character and opinions of the future masters of the country. Moreover, you will find yourself wanted, not only in your own sphere, but elsewhere ; and this will necessitate your labouring to extend the benefits of the Church of Christ to other localities around you. There are men in the colonies, who, at home, would have vegetated in inglorious seclusion, but who have become founders of presbyteries and synods, and have thus set in motion agencies which will extend themselves and bless the latest generations. And should you have an aptitude for public affairs, and a taste for extra-ministerial labours, what a field is open ! Witherspoon, once the plain Scotch minister, was one of the Fathers of the American Republic, and took his share in framing its constitution. Dr. Livingstone began his African labours on an insignificant salary as a missionary. Dr. Stewart, of Lovedale, takes a place as one of the chief benefactors of the African Continent. Any honourable position is possible and open to the minister abroad, from the Chancellorship of a University, to the chairmanship of the Government Benevolent Society. Where, in any

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home sphere, will the zealous servant of Christ find such opportunities of abundant usefulness?

Since all this is well known abroad, the foreign resident and the colonist cannot understand the reluctance which is exhibited on the part of ministers and preachers to volunteer for foreign service. They wonder at it exceedingly. As they look at things, there is no comparison between home and colonial work. When they visit their fatherland, they are surprised to find men of ability contented to labour in such depressing circumstances, and to expend their energies for such poor returns. And they are ready to form a humble opinion of the individuals who are thus content. It would be a wholesome lesson, were the opinions freely expressed abroad, concerning the ministerial "gentlemen of England who live at home at ease," to reach their ears. These utterances certainly would not encourage their self-esteem, or lead them to suppose they had played a heroic part in life.

But while, as is often intimated, this reluctance to foreign service may be a sign of the Church's spiritual poverty, it is far more a fruit of our insular ignorance. The sea that washes these shores seems to render every region beyond them so strange and unkindly, that it requires some violent wrench to lead men to think of work abroad. It is taken for granted that at home alone are comfort, usefulness, and success to be found; while, abroad, there is a barbarism which only dire necessity could compel men to face. The opposite of all this is nearer the truth. Ask any one who has had experience, both at home and abroad, and his reply will be prompt and decided. May the time speedily arrive, when the opportunity of service abroad will be considered an honour and a promotion. That will be a happier time for the Church, both at home and abroad, for nothing would more quicken its languid life. But this is a consummation which we can reach only by prayer. The Divine direction for meeting the difficulty of the plentiful harvest and paucity of labourers is—Pray ye the Lord of the harvest, that He will send forth (*ἐκβάλλη*), labourers into His harvest.

A. F. DOUGLAS.

WHAT IS PRESBYTERIANISM?

UNLESS we greatly misjudge, it would be a timely service if a brief manual of Presbyterianism, in an attractive style, were prepared for the people of our congregations. Such a manual could hardly fail to kindle a fresh enthusiasm in behalf of all that touches the interests of our beloved and historic Church. It should, we suppose, embrace a treatment of the subject under the following heads—viz., Presbyterianism in polity, in doctrine, in worship, in history. We propose to make a few hints on each of these points.

1. *Presbyterianism in Polity.*—A presbyter is an elder; and a

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Church in which a body of elders forms an active and efficient governing force is, in so far forth, a *Presbyterian* Church. And no intelligent Bible student needs to be informed that such an eldership has existed in the Church, at least from the time when that Church was held in Egyptian bondage. Out of the burning bush came the command, "Go, call the elders." And from this time we read of these elders, in Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, and Kings, down to the exile. From exile they returned with the people. Among the first antagonists of Jesus were "the elders." The apostles ordained elders in every city. These elders continued, as we believe, among the Waldenses down to the time of the Reformation. With a single exception, they then reappeared in every great body of believers. Thus, through all the changes in the Church, the eldership has been our pillar of cloud by day and of fire by night. Moses passes away, and Joshua; the rule of the Judges and the Kings comes to an end; with Malachi, the heroic race of the old prophets expires; and at last, priest, Levite, tabernacle, temple, altar, sacrifice, and the holy city itself, are all abolished, while the eldership, modified as to some of its functions, yet the same in its essential character, still remains, and will remain to the end of time, as the one, enduring, ruling office in the Church of God. And in heaven, with the four living creatures who represent the whole body of the redeemed, the four-and-twenty elders represent the ministry and government of the Church.

The New Testament elders include those who bear rule only, and those who both preach and rule, 1 Tim. v. 17. As rulers, all are on a footing of perfect equality; and the preaching elders are all of equal rank and authority. Neander writes,—“It is certain that every Church was governed by a union of the elders or overseers chosen from among themselves, and we find among them no individual distinguished above the rest.” And Dr. John Reynolds, second to no ecclesiastic of the Church of England in his time, replying to an offensive sermon of Bancroft, wrote as follows:—“All who have for five hundred years past endeavoured the reformation of the Church have taught that all pastors, whether they be bishops or priests, are invested with equal authority and power.”

But the Bride of Christ is one, not many. And organisation is a Presbyterian instinct. A score of Presbyterians in contiguity in the heart of Asia will as surely organise themselves, by the election of a board of ruling elders, as the sun will rise in the morning. Half-a-dozen Presbyterian Churches, find them where you may, will inevitably form themselves into a Presbytery, and the Presbyteries into a Synod, and the Synods into a General Assembly. A member of a Presbyterian Church, tried and censured by a Church-session, may appeal to the Presbytery, thence to the Synod, and thence again to the General Assembly. It is, as the writer believes, the inherent and inalienable right of every member of a Presbyterian Church, even the poorest and

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humblest, to have his or her case finally adjudicated upon by the whole Church in General Assembly convened, or by a commission, the representative of the Assembly, and thus also the representative of the Church.

"The radical principles of Presbyterian Church government and discipline are:—That the several different congregations of believers, taken collectively, constitute one Church of Christ, emphatically called the Church; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united,—that is, that a majority shall govern; and consequently, that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of the whole Church." (See note under Chapter XII. of the "Form of Government of the Presbyterian Church in the United States of America.")

The power exercised by the eldership is that of the Church which it represents, and for which it acts. For the purposes of their appointment, the elders are the Church. Their acts are, within their sphere, the acts of the Church. This power includes,—1, That of ordination, the power to say who seem to possess the qualifications necessary for the discharge of the duties of the eldership, and to authorise their entrance into office. Timothy was ordained by the laying on of the hands of the Presbytery; Paul, as an elder, laying on his hands with the rest, 1 Tim. iv. 14, 2 Tim. i. 6. 2, The power to embody the chief doctrines of Scripture, as seen in the light which the Holy Ghost has given them, in a Confession of Faith; 3, To prepare and issue a directory of worship; 4, To establish constitutional rules, in accordance with which the power vested in the Church shall reach its objects; and 5, To prescribe the terms upon which applicants may enter, and members remain in the Communion of the Church.

This, then, is Presbyterianism, as a system of Church government. Its core is the eldership—the whole eldership being the organ for the exercise of the power of the Church, and a portion of it, specially ordained thereto, being appointed to discharge the duties of the pulpit and the pastoral office; as rulers, all elders being on a footing of perfect equality, and as ministers, all on a like level of perfect equality. There is no *primus inter pares*,—no first among equals,—but all are *pares in Christo primo*—all equals in Christ who is the first. The whole Church is compacted into unity by a system of courts—lower, higher, and highest—the lowest being subordinate to the next higher, and all to the highest. "Here," writes Alexander Henderson, one of the framers of the Scotch Solemn League and Covenant, and Scotch Commissioner to the Westminster Assembly, "Here is superiority without tyranny, parity without confusion and disorder, and subjection without slavery."

Of the General Assembly of the Presbyterian Church in the United States, the late distinguished Roman Catholic, Archbishop Hughes,

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wrote as follows :—"Though it is my privilege to regard the authority exercised by the General Assembly as usurpation, still, I must say, with every man acquainted with the mode in which it is organised, that, for the purposes of popular and political government, its structure is little inferior to that of Congress itself. It acts on the principle of a radiating centre, and is without equal or rival among the other denominations of the country."

2. *Presbyterianism in Doctrine.*—As the venerable Dr. Samuel Miller well says, "Presbyterianism has generally been distinguished for the stress it has laid upon sound doctrine." Its symbol is the open Bible. Its watchword is, "to the law and to the testimony." It has been wont to lend an attentive ear to the voice 'of the Spirit as uttered in the Word, Ezek. iii. 17 ; 2 Tim. i. 13 ; 1 Tim. iv. 6. May the day never come when, on this point, it shall allow itself to utter an uncertain sound !

The system of doctrine with which it is most closely allied is that which men call Calvinism. Of this system, as embodied in the Westminster Confession, the able and candid Dr. Curry, of the Methodist Church, writes :—"It is the clearest and most comprehensive system of doctrine ever formed—a comprehensive embodiment of nearly all the precious truths of the Gospel. Some of the best fruits of Christian life, and the noblest specimens of Christian character, have been exhibited among those who have been, at least in theory, Calvinists." And the words of the historian Froude have become quite familiar : "When all else has failed, . . . Calvinism has ever borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder, like flint, than to bend before violence, or melt under enervating temptation."

This system, as we understand it, embraces the following points—(1.) The sovereignty of an infinitely wise and holy God, who created the worlds after a plan of perfect wisdom, and who retains absolute control over them, even to the smallest atom and to the most insignificant event ; (2.) the condition of man by nature, not that of weakness or sickness, but that of death, and therefore of doom to burial in everlasting darkness ; (3.) the purpose of infinite goodness to rescue from that death a multitude which no man can number ; (4.) for this end, to give the Son of God, very God of very God and perfect man, made of a woman, made under the law, to live a life of perfect obedience, and die the death of the cross, and by this life and this death to furnish a complete satisfaction to Divine law and justice, and to effect a reconciliation to God of those for whom the obedience was rendered and the death endured ; (5.) the gift of the Holy Spirit to apply to the heart this purchased redemption, to regenerate the soul, and enable and persuade it to embrace Jesus Christ as He is offered in the Gospel ; (6.) justification by faith, pardon and acceptance on account of the righteousness of Christ imputed to the sinner, and received by faith alone ; (7.) the sure perseverance to the end of all the justified.

From some cause or other, Presbyterianism in government has ever shown a strong affinity for Calvinism in doctrine. Mr. Barnes finds the secret of this affinity in the oneness of principle that underlies the two : the principle of regularity, of government, of order ; the idea that things are, and should be fixed and stable, that the affairs of the universe, of society, of individuals, should be guided by settled principles and not left to chance and haphazard. Calvinism recognises the truth that God works through decree, and towards a predestined end. Thus Presbyterian government and Calvinistic doctrine are twin children of the same great ideas of order, rule, regularity ; and hence, with rare exceptions, they are found together.

3. *Presbyterianism in worship.*—The genius of Presbyterianism repudiates a fixed and imperative liturgy ; for, not only do the infinitely varied and ever varying needs of man defy attempts to reduce them to programme, but, as history unmistakably testifies, such liturgies tend—though, in the experience of many excellent Christians, true piety counteracts the tendency—yet they do tend strongly toward what is known as “Ritualism ;” and Ritualism, again, tends strongly to substitute the things which the eye hath seen and the ear hath heard, for the things which the eye hath *not* seen and the ear hath *not* heard ; further, it tends to discharge both brain and heart from participation in the worship of God, to reduce worship to mere formal rite and ceremony, and to replace the preaching of the Word of God’s inspiration with the reading and saying “Amen” to prayers of man’s composition.

Presbyterianism makes it a chief duty of the Church, by preaching, to place and keep revealed truth before the minds of the people. The command which Jesus left with His disciples, as the clouds received Him out of their sight, was, Go, *preach* the Gospel. The apostle says, Christ sent me not to administer sacraments, but to *preach*, and he writes to Timothy, “I charge thee before God and the Lord Jesus Christ . . . *preach* the word ;” and preaching has a direct bearing upon worship. True preaching and hearing *are* worship.

True worship is the response of the heart to truth perceived by the mind. The heart is the bell. Truth is the tongue of the bell, and the perceiving mind is the force that brings the tongue of the bell against its sides. It is the *perceived* majesty of God that fills with awe, the *perceived* justice of God that fills the sinner with dread, the *perceived* goodness of God that fills with grateful love. And Presbyterianism lays it upon the minister to spend large portions of every week, in filling his mind, by study and prayer, with some great, commanding truth of God’s holy Word ; to come into the pulpit on the Sabbath day, and, under the stimulus imparted by these truths thus pondered and prayed over, to lead the people in their devotions ; and the people are to come to the house of God from their closets, where they have prayed for their pastor, that the good Spirit may rest upon him as a spirit of grace and supplication, and may give him insight into their wants and woes, their yearnings,

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their discouragements, the spiritual and other necessities of themselves and their households; so that he may gather them up in his spirit, and bear them on his heart before the throne of heavenly grace. When the people listen in this spirit to the Gospel message, the truth goes into mind and heart, and becomes food for their devotions. And this service, when the ideal is at all realised—as in millions of instances it is realised—is social devotion in its loftiest style.

4. *Presbyterianism in history.*—This is a subject with which Presbyterians should be very familiar. That Presbyterianism, wherever its roll-call is answered by more than a corporal's guard, should make itself felt in the course of events, is a simple matter of necessity. Accustomed as Presbyterians are to the exercise of the right of private judgment; constituted as they are into a series of representative governments, the people being the depository, and their chosen representatives being the organ of Church power, it would be very strange if they sat quietly by, and took no part in the great movements that so largely involve the interests of Christ's kingdom among men. There have been times in which Presbyterians were constrained simply to testify and endure. But there have also been times, in many a land, where there was found other work to be done.

When Francis the Second, Catherine de Medici, Charles the Ninth, and the Guises undertook the extirpation of the best half of the French population, Presbyterians were not the men to come forward, and, quietly laying their heads upon the block, to ask the privilege of having them taken off. When every right of man was menaced, the Huguenots found a Coligny to organise and lead them; and from that hour, through all the horrors of the Saint Bartholomew Massacre, on through the awful years of the Dragonnades, Presbyterianism testified and fought, bled and died, for the good old cause. And it is enough to make man thank God that he is a man, to read the story of Presbyterian heroism in the Netherlands during the awful days of Philip and Alva!

The very name of Scotland calls up a host of thrilling associations. More than once, the patriotic activity of the General Assembly saved the Reformation in Britain; and once at least, Presbyterianism saved constitutional liberty for mankind. When Wentworth could write to his master from Ireland, "In this island, the king is as absolute as any prince in the whole world could be;" when Laud could report to his royal chief, that, thanks to the Court of High Commission and his omnipresent spies, no conventicle could be held in the realm without his cognisance; when Charles, with his Star-Chamber, held the State where Laud held the Church, and only one Mordecai sat in the gate to disturb the peace of the despots and break the monotony of despotism—then it was that Presbyterianism in Scotland spoiled the whole well-laid scheme! Then came the wild outburst at St. Giles' Church in Edinburgh, followed by the sublime scene in Greyfriars Churchyard, where men signed the Covenant with their own blood,—scenes and acts which, in their

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remote consequences, took off the heads of Wentworth, Laud, and Charles, and secured liberty for mankind!

Carlyle says, "The tumult in the High Church at Edinburgh spread into a universal battle, a struggle over all these realms; there came out, after fifty years' struggling, what we call the glorious Revolution, a Habeas Corpus Act, free Parliaments, and much else." Macaulay writes, "To this step"—that is, the attempt to enslave Scotland—"our country owes its freedom." And Hallam writes, "In its ultimate results, it preserved the liberties, and overthrew the monarchy of England."

While persecution was developing Presbyterian heroism in Scotland, it was peopling the wilds of America with Presbyterians; and at the first blast of the trumpet of independence, they sprang to arms, every man of them, to lay down those arms again only when independence had been secured. Mr. Bancroft truly says, "The first voice publicly raised in America, to dissolve all connection with Great Britain, came, not from the Puritans of New England, not from the Dutch of New York, not from the planters of Virginia, but from the Scotch and Irish Presbyterians." In the Congress of the Declaration, there was just one clergyman, and he was a Presbyterian; and when the assembly wavered, his eloquent voice proved a heavy weight in the scale of decision.

Nor should our Presbyterian manual lack vivid portraits of the characters which have been formed in its nursery, and have illustrated the brilliant pages of Presbyterian history. There should appear that scene in the old Bastille—a venerable man in chains, King Henry III. standing near, his courtiers all around, while the king exclaims, "Recant, or I shall be compelled to give you up to your enemies. These two girls here are to be burned to-morrow." "Sire," replied Palissy, the potter, "listen to me, and I will teach thee to talk like a king. *I cannot be compelled to do wrong!*" And Knox should be there, in many a crisis of his eventful life; as when on trial before the Queen upon a charge of treason, and, reminded that he was not there to preach, exclaiming, "I am here to speak the truth; and speak the truth I will, impugn it whoso list." Melville, too, should be depicted there, sent to remonstrate with King James against some of his many outrages, catching the monarch by his robes, and exclaiming, "Thou God's silly vassal, there are two kings and kingdoms in Scotland; King James, and King Christ Jesus whose subject King James is, and of whose kingdom he is not king, lord, nor head, but a member."

Nor should women be omitted from the record; as, for example, Charlotte de Laval, sitting by her husband, the great Admiral Coligny, on the balcony of their castle, and asking, "Husband, why do you not openly avow your faith, as your brother Andelot has done?" "Sound your own soul," was his reply: "are you prepared to be chased into exile with your children, and to see your husband hunted to the death? I will give you three weeks to consider, and then I will take your advice." She looked at him a moment through her tears, and said, "Husband,

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the three weeks are ended ; do your duty, and leave us to God ! " And he did ! There, too, should be seen Mrs. Welsh, the daughter of Knox, pleading with King James to allow her dying husband to return to Scotland, and breathe once more his native air. " He may, if he will conform," is the brutal reply. Gathering up the corners of her apron she answers, " Your Majesty, I will sooner keep his head here ! "

We are thoroughly persuaded that a more familiar acquaintance with the nature of our polity, the history of our Church, the services it has rendered to all the best interests of man, and the characters that have glorified its career, would fill especially our younger people, with a new enthusiasm for all that pertains to its name, its interests, and its growth in the world.

WILLIAM P. BREED.

GLEANINGS FROM THE BURGH RECORDS OF EDINBURGH DURING THE REFORMATION.

MUCH light has been thrown on early times by the publication of historical records preserved in public or private collections. In Scotland, the Maitland and the Spalding Clubs, and the Scottish Burgh Records Society, have given to the world a valuable and interesting series of extracts from the records of the chief burghs ; while the Wodrow Society has rendered a special service to the cause of Presbyterianism. Important work has also been accomplished by individual writers, such as the elder M'Crie, who drew his material largely from original sources. But something still remains to be done. Old documents are still to be exhumed, and are only waiting to be brought to light in order that they may, in return, shed a light peculiarly their own. We propose making some brief extracts from the Records of the Town Council of Edinburgh about the time of the Reformation in Scotland. These documents have, as yet, been only partly published. We shall confine ourselves to those entries which throw light upon the ecclesiastical history and the moral condition of the country at that period.

One prominent feature which presents itself, even in these official entries, is the thoroughness of the Reformation in Scotland. The Town Council of Edinburgh displayed the same determination which showed itself nearly everywhere throughout the country, to make a clean sweep of everything Popish. The wealth that had hitherto been employed in maintaining the Romish religion was now set apart for the support of the Protestant ministers (an appropriation which was even then called their " sustentacion "), the creation and maintenance of hospitals and colleges, and other " godly uses." Thus, with reference to the church in the city, the Council, in 1560,

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"Ordains the silver work that belonged to St. Giles to be coined, and the kirk to be repaired therewith; and if there be a superplus, it is to be employed upon the public works; the vestments are to be sold, and the money is to be employed for that effect.

"There is several articles given in to Parliament anent liberty for merchants and craftsmen, as also concerning reformation, reparation of the kirks, erecting of hospitals, universities, colleges, and schools."

Further on, we find a list of the valuables which had belonged to the church of St. Giles. There was

"Delivered to the Dean of Guild the chalice, weighing 23 ounces. The relic called the arm of St. Giles. *Item*, the great eucharist with the golden work and stones. *It*. some golden bells within two crosses. *It*. a small bell with a heart weighing four ounces. *It*. an uni-horn of gold. *It*. a piece of gold that held the bread within the eucharist. *It*. a little blue bell of gold. *It*. a little heart with two pearls. *It*. sundry stones set with gold, with a little ring and diamond. *It*. the sacrament of cloth of gold, with St. Giles' coat within the little pendicle of red velvet that hung at his feet. All which are delivered to the Dean of Guild, James Barron, and the parties discharged of the same that had them in keeping."

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A later entry states—

"The round eucharist of silver was delivered to the Dean of Guild."

And still further on, the following notice occurs:—

"The Mary bell, and brass on pillars and other work of St. Giles was roused and sold to them that gave most for it."

Soon after, it is recorded that the Council

"Ordains the vestments of St. Giles' Kirk that are yet unsold to be sold by the Dean of Guild, and the same appointed for kirk works.

"Ordains Jo: Douglas, merchant, to bring to the Council the whole vestments and jewels pertaining to the altar of the Holy blood, and to remain in prison till he do the same.

"Patrick Corsbie delivered a silver chalice, over-gilt, that pertained to the altar of the Holy blood, and was delivered to him by the brethren thereof in keeping. It weighed twenty ounces and a-half.

"Received for the bells and brass on pillars of the kirk, 220 Lib. Scots."

Some interesting entries are made regarding the disbursement of the

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money obtained by the sale of this Church property. Thus, the Council

"Orders to give John Willock, for his great pains in preaching and ministering of the sacrament, twenty-two crowns."

Mention is next made of a still more famous personage. The Council

"Ordains to pay John Knox his house mail [rent]: the same was possessed before by the Abbot of Dunfermling.

"Ordains the Treasurer to pay John Knox 120 Lib.

"Ordains 50 Lib. to be payed to John Knox for his second quarter's payment.

"Ordains 50 Lib. to be paid to John Knox for his [third] quarter's payment.

"Ordains the vestments and Kirk gear to be sold, and out of the readiest to pay the said 50 Lib."

Similar entries regarding the great Reformer are found at intervals, but it is unnecessary to give any more of that character. We find mention made, in 1561, of another prominent figure of these times; it is stated that the Council

"Ordains 100 mk. to be payed to John Cairns, lector of the morning prayers.

"40 Lib. given to Jo: Cairns, reader of the common prayers."

Regarding this functionary and his work, it may be necessary to make a few remarks. Let it be borne in mind that public worship was not always conducted, in our Presbyterian Churches, in the same manner as at present in Great Britain and America. Extempore prayer, especially, did not become the rule till a considerable time after the Reformation. Though everything was done in the way of encouraging both minister and people to dispense with a liturgy, such a collection was mostly used—nay, was often absolutely necessary at first, in Protestant Churches from which everything of the kind is now wholly abolished. The want of duly trained and fully qualified ministers, in those days, led to the institution of special classes of officers in the Church in Scotland; one of these classes was formed by the readers, whose duty it was to read the Scriptures and the common prayers, though, as they advanced in knowledge, they were also allowed to add a few remarks on the passage of Scripture they had read; they were then called "exhorters." They often relieved the minister of those parts of the service which they were themselves appointed to perform; it was in this way that Cairns was associated with Knox. But, in 1581, when the Church had become better provided with ministers, the General Assembly wholly abolished the office, which was never intended to be permanent. The Liturgy used was that which is known by the various names of the Order of Geneva, the Book of Common Order, and John Knox's Liturgy. That the collection was intended merely as a help for the ignorant, and not by any

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means as a substitute for, or restraint upon, extemporary prayer, is evident from the work itself, in which it is declared that "It shall not be necessary for the minister daily to repeat all these things before mentioned, but beginning with some manner of confession, to proceed to the sermon, which ended, he either useth the prayer for all estates before mentioned, or else prayeth as the Spirit of God shall move his heart, framing the same according to the time and matter which he hath entreated of." And elsewhere it is stated, "This order may be enlarged or contracted as the wisdom of the discreet minister shall think expedient; for we rather show the way to the ignorant, than prescribe order to the learned that cannot be amended."

Returning, however, to our work of selection, we soon find it evident that the leading figure of these times is John Knox. The Town Council, by their treatment of the great Reformer, evince the most deep and loving regard for his welfare, the warmest attachment to his person, and the utmost solicitude for his safety and comfort. What can be more touching, in such official entries, than the following? The Council

"Ordains the Dean of Guild, with all diligence, to make a warm study to the minister, John Knox, within his house, above the hall of the same, with light and windows thereunto, and all other necessities; and the expenses disbursed by him shall be allowed to him in his accounts" (October, 1561).

"The provost, bailies, and council, understanding that the minister, John Knox, is required by the whole Kirk to pass in the part of Angus and Mearns, for electing of a superintendent there, to the which they themselves has granted, therefore ordains Alexander Guthrie, Dean of Guild, to pass in company with him for furnishing of the said minister's charges, and to disburse and pay the same of the readiest of the town's goods in his hands, which shall be allowed in his accounts: And further haste the said minister hame, that the Kirk here be not desolate." *

As the Reformation advanced and became more consolidated, it was found necessary to appoint more ministers to St. Giles' Church. John Knox had so much work to do, that it was deemed advisable to find one to share the burden with him.

"The Council, understanding the tedious and heavy labours suffered by the minister, John Knox, in preaching thrice in the week, and twice on the Sunday, ordains with one consent to solicit and persuade Maister John Craig, presently minister of the Canongate, to accept upon him the half charges of the said Kirk of Edinburgh for such good deed as they can agree on" (1562).

But it was not till more than a year after—viz., in 1563—that the proposed arrangement was carried out.

* These two extracts have already been published by M'Crie, in "Life of Knox," note YY.

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"After long reasoning upon the necessities of ministers, the Council finds that there shall be another minister elected by the Provost, Bailies, and Council, deacons and elders of this burgh, and added to John Knox, minister."

But an increase in the number of ministers necessitated an increase in the amount of income for their "sustentation." The Council, therefore, while thus attentive to the spiritual wants of the people, have likewise to care for the temporal interests of the two ministers. Hence,

"For sustaining of them both, with John Cairns, reader, the merchants and crafts are to meet among themselves, and see what every one of them will give quarterly. Report was made to the deacons that they would willingly consent to a sum of money to be given to the ministers yearly, and to lay the same by way of stent, and they to bear their fifth part, according as their proportion used to be."

"Ordains the whole merchants to be convened, and set down in writ what every man will freely give for maintenance of the ministers."

This is, certainly, something like a business arrangement; but it is to be observed that there is here nothing more, as yet, than a mere promise to pay. As in our own later times, subscriptions might be put down on paper, but not actually paid; for, some time after, in the same year (1563), we find the following entry:—

"In respect that John Craig, minister, and John Cairns, reader, had received nothing for a good while for their sustentation, [the Council] ordains and appoints three collectors in every quarter to go among the faithful, and collect what every person would freely give or offer."

What a striking similarity is presented, in this arrangement, to the Sustentation Fund of modern non-Established Churches! The grand and noble idea of Dr. Chalmers, carried out into practice in the Free Church of Scotland, and in other Churches following her example, has actually been known and practised long before, and in Scotland, too! "Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." It would seem, however, even after all these arrangements, that there was not sufficient interest taken by the people, as a whole, in the support of the ministers; further means were therefore used in order to bring the matter more pointedly before each individual. For we read, in a later entry, that the Council

"Ordains the whole Communicants to be convened, and to see what they will bestow for maintenance of the ministry."

We get a glimpse, now and then, into the progress of the Reformed religion throughout the country. Valuable and important as were the

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services of Knox and his coadjutor Craig in the capital, it was necessary that other districts also should be visited and evangelised by them. Arrangement is made for public preaching to be continued as usual, during their absence—

“In respect that John Knox and John Craig, ministers, are to go to the north and south parts to preach the Evangel, therefore the Council appoints Christopher Goodman, minister at St. Andrews, to preach here till their return.”

Turning to another part of the subject, however, we shall select some entries to show how very cordially the nation, as such, accepted the Reformed faith. There was little division among the people. They rose almost as one man, and swept away everything that seemed to savour of Popish superstition. So strongly was the national feeling roused against the old religion, that its services were declared illegal: the celebration of mass, or any religious rite in the Romish fashion, was strictly forbidden. Thus, we read (1560)—

“The Act of Parliament against hearers of mass and sayers of prayers was proclaimed.”

But what about those who might still cling to the faith in which they had been born and brought up? Was there any toleration shown? A severe Act of Conformity, rather, is passed against them. For it is declared by the Council, in 1560, that

“For the space of three months they had given the priests, friars, nuns, canons, and other Papists, free liberty to come into their churches, and to hear the word, and to be resolved of their doubts, but that, notwithstanding, there was no appearance of their conversion, and that they were seducing the common people; therefore, the Council ordains them altogether to depart the town within forty-eight hours. Yet, if any of them will repent, they will thereafter gladly be received.”

This is certainly conversion with a vengeance. But, in spite of such severe enactments, some determinedly adhere to the old faith, and are rather rigidly handled by the town authorities. The opposition to Popery was not a mere momentary passion, for we read that, in 1561, the Council

“Put Mr. Alex. Skeen, advocate, in prison, for taking the sacrament after the Popish order.”

But shortly afterwards, it

“Ordains the said Mr. Alex. Skeen to be set at liberty, providing he keeps the sermons and prayers; and communicate with the ministers to be resolved of his doubts anent the Popish sacrament; otherwise, to depart forth of Edinburgh, with his family.”

The Council also, later in the same year,

“Ordains one Strachan, a priest, to depart within twelve hours out of this town.”

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But, while the country, as a whole, has come round to the reformed religion, troubles and difficulties now arise through the influence, on behalf of Popery, exercised by Queen Mary, who arrived in Scotland from France, in August, 1561. Emboldened, it would seem, by her presence, if not her active support, some of the banished Popish priests and others returned to the Scottish capital. The magistrates proceed to take action against them; but, in the most cowardly way, they give way to the Queen, whose character and designs they evidently failed to read as Knox did. Their conduct on this occasion is so discreditable that we may well wonder how they could have recorded what actually took place. First, we read, that, in the month of October, 1561, the Council

“Ordains all priests, friars, monks, and all fornicators to remove themselves within twenty-four hours out of this town, under the pain of being carted.”

But immediately afterwards it is recorded that

“The Queen, being incensed with the said proclamation, the same not being made known to her before, wrote a positive order to the Council to convene and depose Archibald Douglas of Kilspindy, the provost, and the whole of the bailies. Whereupon the Council met and elected Mr. Thomas M'Calzean, provost, likewise other four bailies [whose names are given].”

Surely this *was* bold on Mary's part, though most unwise, to begin, so soon after her arrival in Scotland, to show her despotic spirit, and her determination to overthrow the reformed religion. But what a contrast between the conduct of the Town Council and that of Knox, in their respective dealings with the Queen! It will soon be shown, however, to be more than probable that Mary intended, even so early as this, to aim a blow at the Reformer through this action towards the Council, who, as we have already seen, had been his warm supporters. In spite of royal influence, however, and the cowardly weakness of Town Councils, the popular feeling against Popery continues as strong as ever. Years do not bring any change. For, in 1564,

“The Council sent forty persons to the Queen at Stirling to appease her wrath, being informed that several persons of note had casten eggs at Sir James Tarbet, priest, for saying mass in the Cowgate.”

A little later, again, in 1565, we have still more distinct evidence that the influence of the Queen, who had by this time been married to Darnley, was only too powerfully directed against the Protestant cause, which was now suffering neglect at the hands of many of its early supporters among the nobility. John Knox had preached a sermon which was supposed to be aimed at Mary and her husband, and hence gave great offence. In spite of the subserviency of the Town Council to the dictates of royalty regarding municipal appointments, it is somewhat reassuring

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to find that they are mustering some courage, and beginning to take something like a stand for the great Reformer, and in behalf of their own religious liberty. It is evident, even from the entry in the Council-book, that the Queen and Darnley, by going too far, had only defeated their purpose.

"There is a letter from the King and Queen, ordaining the provost of Edinburgh to be deposed, and Simon Preston of that Ilk to be chosen ; whereupon the provost demitted his place, and desired the Council if they had anything to lay to his charge, who all declared they had none, and would have sent commissioners to the Queen, that it would please her to continue him ; as also to know concerning John Knox, and the discharging him from further preaching.

"The Council resolves that they will not consent to discharge John Knox from preaching the Word, and willed him, at his pleasure, as God should move his heart, to proceed forward in the true doctrine, which doctrine they would approve and abide at to their life's end."

The conduct of the Town Council on this occasion may perhaps be safely regarded as characteristically Scottish. It may, indeed, at first sight, appear to some that, in this case, the municipal authorities showed themselves positively servile towards royalty, just like their predecessors in 1561, whom we have already noticed ; but it is to be observed that, while the command of the sovereign, arbitrary as it is, receives obedience, in the removal of one set of magistrates to make way for another, whom we may well assume to have been the mere tools of royalty, there is, nevertheless, something like a dignified protest made against the Queen's conduct. Their obedience, therefore, we must rather attribute to their respect for superior authority, simply as such, within the body politic ; they believed and acted on the principle that, within this sphere, the Queen was supreme. But, on the other hand, like true Scotsmen and intelligent Christians, they will allow no interference, in things spiritual, on the part of even the highest earthly authority. While ready to render unto Caesar the things that are Caesar's, and actually rendering these, they feel that they must also render unto God the things that are God's. It was this same spirit which, in 1637, brought about the famous revolt against the attempt to impose Prelacy and a semi-popish liturgy on an unwilling people, and that has shown itself in many subsequent struggles.

But we must for the present close the Council-Book.

JAMES KENNEDY.

NOTES OF THE DAY.

GREETINGS OF THE SEASON.

SURELY it is a fruit of Christianity,—one little memorial at least of the Religion of Love,—that there should be a time when good wishes are on every lip and in many a heart. A time of large beneficence too, of giving gifts and remembering the poor, of making “a sunshine in the shady place,” distribution of coals and flannel, great activity in soup kitchens, friendly remembrance of poor relations. There may be much folly and frivolity, and some little self-righteousness about it all; for, in moral and spiritual institutions, we seldom witness the survival of the fittest,—oftener the type undergoes a sad degeneration; still, a season consecrated by general consent to benevolence and beneficence, if it be little better than a shadow, is the shadow of a noble reality. And when, to the customary greetings of Christmas and the New Year, there is added new emphasis in intercessory prayer; when the heart opens to the wide, wide world, and waves of earnest petition go up to the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named, that He would show Himself more than ever Healer, Helper, Saviour, and Father, there is more than a shadow of heaven—there is something of its blessed reality as well.

We feel it no small privilege to be the organ of expressing the sacred greetings which, without excluding other Christian brethren, the members of the Presbyterian Alliance desire at this season to convey to each other over the wide extent of the confederacy. Grace, mercy, and ‘petes,’ be multiplied to them all! Remembering how large the family is, and how widely it is scattered, we cannot but remember, at the same time, that there is but one possible meeting-place for all. At that meeting-place let all meet and think of each other. The little islands at the edge of the Atlantic, old but not infirm, because the life-blood of Christianity is ever renewing their youth; the grand old countries of Continental Europe where the Reformation achieved its earliest triumphs, and for which there is surely in store a future equal to the past; the greatest Republic of modern birth, just entering its second centennial period, with its boundless hopes and aspirations after new eras of glory; the vast Anglo-Saxon colonies which another century may expand into countries as great as the old kingdoms of Europe; the pioneer Churches in heathen lands, Gideon-like in the smallness of their numbers, but Gideon-like, too, in their trust in the living God;—let all meet and remember each other, thanking God for every past token of His mercy, and praying that the blessings of the future may prevail above the blessings of the past, unto the utmost bound of the everlasting hills!

It is a pleasure to us to think that, in some degree, however faint, this Journal has been the means of developing mutual acquaintance and also mutual interest, among the several portions of the family. We thank the brother in California who, month by month, finds in our columns the means of interesting his people in some branch of the Church of Christ. It cheers struggling Churches to know that they are remembered over the globe. The year on which we are entering, like every year that passes over our heads in this most singular age, cannot but be one of great and vital importance. The enemies of our common Christianity are singularly subtle, but singularly strong. Emphatically, “we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” If ever vigilance, self-restraint, and carefulness were necessary in Christian men and Christian office-bearers, it is now. If ever it was a sin to waste energy, to weaken influence, to create scandal by needless internal strife, it is now. The year will present some encouraging features. The centenary of the birth of Thomas Chalmers, and the meeting of the General Council at Philadelphia, will be

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occasions to encourage new hopes and new endeavours after better service. May all prove occasions of fresh prayer, and much longing for the time when He that sitteth on the throne shall say, "Behold I make all things new!"

PREPARATION FOR THE COUNCIL AT PHILADELPHIA.

A very interesting, crowded, and hearty meeting was held at Philadelphia, in Association Hall, on the 18th November, to begin preparation for the General Presbyterian Council, to be held there next September. Dr. Henry A. Boardman was called to preside. Dr. Schaff gave an account of his visit to the United Kingdom and the Continent of Europe, as detailed in his letter recently published in our pages. Addresses were delivered by leading clergymen and laymen of Philadelphia and New York, explanatory of the objects of the Alliance, and the benefits likely to be got and given at the coming meeting. Very pleasing references were made to the Edinburgh meeting of 1877 by Dr. Schaff and Dr. Hall of New York. A subscription list was begun for the expenses attending the meeting, and a very handsome sum was at once put down. Everything betokened that, in September next, Philadelphia will show itself worthy of its name, and that a new event will be celebrated in the annals of brotherly love.

What, do our readers fancy, was the topic that, more than any other, seemed to take the fancy and, we might say, raise the enthusiasm of the meeting? The good old Shorter Catechism! The keynote was struck by the Hon. W. E. Dodge. He said that at times he thought the Presbyterian Church was in danger, because the young were not taught in the principles of their fathers. His sainted mother had been able to repeat the Shorter Catechism at nine years of age, and could do it as well at eighty. Who could, do that now? Dr. Boardman, from the chair, took up the theme—there was a time when every child was obliged to learn the catechism. They owed much to the Scoto-Irish; he wished some one would write their history in America. Then Dr. John Hall told Mr. Dodge, that if he would come to the Fifth Avenue Church, he would hear the catechism taught, and it would do his heart good. Mr. George Junkin, of the Philadelphia Bar, had been charmed, as an old Presbyterian, with Mr. Dodge's reference to the catechism. So the Council is expected to give a great lift to the Shorter Catechism in the United States. Well, might not the programme-committee take a hint? for surely a couple of hours might be well spent over the old document, showing what it is, what it has done, and what it might do in the future.

Among others who spoke, the Rev. Dr. Robbins, as one who had not been bred a Presbyterian, indicated the features of the Presbyterian Church which commanded his respect and affection; and Dr. Hall dwelt especially on its testimony to the doctrines of grace, and the glory of the Saviour. The first Council meeting, he said, was a great and holy convocation; and the second one, he hoped, would be like unto the first.

CENTENARY OF THE BIRTH OF CHALMERS.

Dr. Thomas Chalmers was born 17th March, 1780, and it has been resolved to have a special commemoration of the event. The occasion is one not without interest to the whole Presbyterian Church. The celebration will doubtless excite special interest in the Free Church of Scotland, of which Chalmers was the founder, the devoted friend, and the remarkable benefactor; but there are many features of his life and career that are fitted to create a much wider interest. In an intellectual sense, Chalmers did a great work, aiding to bring evangelical religion into harmony with science and literature, and to find for human culture its place in connection with evangelical religion,—a place which Calvinism had never denied it, but which it had been somewhat slow to assert for it. As a church financier, he may be said to have discovered an unheard-of mine, and a capacity of beneficence on the part of the common people, far larger than had ever been dreamt of. As a Christian philosopher and apologist, he commanded the respect of the profoundest thinkers, and presented Christian truth in a light

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which left them without excuse if they should reject it. As a preacher, his voice thrilled all ears, and did marvels in advancing the triumphs of the Gospel. But all these varied lines of influence were perhaps surpassed by what he did in the way of advancing the work of Home Missions, arresting the attention of the Church to the process of lapsing, and eliciting, guiding, and strengthening the sense of responsibility on the part of Christians for the welfare of those around them. There is not one of the Churches in the Presbyterian Alliance to which a clear, vigorous, hearty exposition of the life-work of Chalmers might not prove of the highest service.

ULTRAMONTANISM, MATERIALISM, AND SOCIALISM.

In France, there are not a few persons—some of them Protestant—disposed to regard the Romish Church as the great bulwark against the spirit of Materialism and Socialism now so prevalent. But this is not the feeling of all. The views of a considerable number of intelligent Frenchmen are no doubt represented in an article by M. Jules Denys, in M. Réveillaud's paper, *Le Signal*. M. Denys argues that Clericalism is essentially both Materialism and Socialism. Defining Materialism as a system that elevates the senses above the reason, the will, and the conscience, he finds this system paramount in the Church of Rome. That Church gives man a Christianity which consists wholly of representations, symbols, and mysteries; and subjects him to laws and observances to which he must attach more importance than to the Divine laws of revelation and conscience. Gained over by the splendour of such worship, by the magnificence of the priesthood, by the majesty of the architecture, by the beauty of the pictures, by the sweetness of the music, by the odour of the incense, and by an everlasting round of solemnities, Catholics, especially women and children, conceive for this worship an admiration, love, and attachment that knows no bounds. Thereafter, the priest may talk as absurd or ridiculous things as he likes, or be guilty of any scandal, and they may laugh and refuse to believe them; but they do not cease to venerate the clergy, and to feel their omnipotent influence. A people never can be ripe for liberty while it is enchained by the pomps and mysteries of the Catholic religion. They do not exercise their minds on things, but give themselves up to a fascination, and are kept in everlasting leading-strings.

So, also, Clericalism is Socialism. Socialism is the negation of the individual. Socialism makes the individual only an atom in the body with which he is connected. Alike in the workman's union and the Catholic circle, *Collectivism* is the sworn foe of individual liberty. It dreams of a State composed, not of citizens, but *ilotes*,—a Church, not of believers, but penance-doers. In the Catholic Church, the people do not count; their beliefs, their wants, their pleasures, their rights are held as null and void. The clergy is the State. In this system, citizens are nowhere; the legislator is only the mouthpiece of the clergy speaking to the nation; the magistrate is the arm that executes their behests; the priest only a part of a sacred corporation; the highest ecclesiastical dignitaries count nothing as individuals; their talents and genius only throw lustre on the genus clerical; in a word, the Pope is nothing of himself, he is only the personification of the clergy, of their instincts, ideas, and wishes. The undoubted feeling of the clergy is, that the Church of Christ is a temporal society, destined to dominate every other. What a strange error our writers fall into, when they talk of modifying Catholicism!

If these views are correct, Clericalism, instead of repressing Materialism and Communism, is in reality their most active promoter.

MR. GLADSTONE ON THE CHRISTIAN MINISTRY.

It has gratified many friends in Scotland and elsewhere to find that, in his address to the students of the University of Glasgow, Mr. Gladstone, as Lord Rector, made special reference to divinity students, and that work of the ministry to which

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they aspire. Not that he overlooked any other profession, or failed to assign its due importance to any of the branches of study pursued in the university. But in these days, when it is too common to hear some men talk as if the Christian ministry were hardly worthy of the best men and the best gifts, or as if it were matter of course that the other professions would carry off the cream of our universities, and very poor leavings indeed remain for the Christian Church, it was refreshing to hear a man of the highest intellect and position express so respectful an opinion on what the ministry *requires*, and what the ministry *deserves*. That Mr. Gladstone should have said what he did, will excite no surprise in those who remember some words of his on preaching, spoken a few years ago in Dr. Parker's City Temple. Referring to the confident expectation of some, that science would put an end to the pulpit, Mr. Gladstone remarked that he believed in the perpetuity of the pulpit fully more than in that of the other. It was on that occasion, too, he gave utterance to the sentiment that, if preaching was to have real power, it must be by preaching Christ. Aspirants to the ministry have no need to hang their heads, as if ashamed of their calling; the Apostle's words are not yet obsolete—"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

GENERAL SURVEY.

IRELAND IN 1879.

By REV. ROBERT KNOX, D.D., *Belfast*.

IRELAND is once more to the front. If the people are not happy, it is not for want of excitement, or attention paid them. Ten years ago, the empire was convulsed by the proposal to disendow the Irish Church. That question was settled soon; for all parties, except those immediately affected, were anxious to get it out of the way. The Episcopal Church emerged from the crisis with great wealth, though the spoil left behind was great also, so great indeed that it will prove a bone of contention for many a day. What to do with the surplus is almost as perplexing as the original question, What to do with the Church? Great good has resulted in many ways. The enormous income has been cut down, but what remained has been more equitably distributed. The generosity of the people has been quickened and wonderfully enlarged, so that, on the whole, the clergy are pretty well off. They are now free to develop their own principles, and that is much more than all the money lost. The work is now prosecuted with great energy and tact, and pleasing tokens of success. Their most able and popular men are drafted into the great centres of population, and special efforts are made to reach the masses. It is amusing to hear their frequent disclaimers as to the spread—or even the existence—of Ritualism in their Church; while one of themselves has come out the other day, clearly proving, not merely the existence, but the rapid progress of the gangrene. It is thought politic to conceal the fact, as the bulk of the people are intensely Protestant. The closing year will be long remembered in connection with imperial legislation on the subject of education. For well-nigh half-a-century, the primary-school system has been in beneficent operation, notwithstanding the subtle and powerful opposition of the Ultramontane clergy. A second generation, who have tasted of the tree of knowledge, have already grown up, thirsting for, and demanding something higher than what was presented by the elementary schools; and so another step has been taken by the Legislature, which must tell on the character and history of the people. A richly endowed system of intermediate education has been set up on a non-sectarian basis. This has given a marvellous

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stimulus to the middle and lower classes. Over the whole country, among teachers and pupils, there is keen competition for distinction, and the money prizes offered under this system.

This educational edifice has been crowned last year by the endowment of a new university, absorbing the Queen's College and a host of minor institutions. No party appears satisfied. The measure was devised to satisfy the clamour of the Romish clergy. It is far from what they wanted, and it is repugnant to the feelings of Protestants generally. It does not seem possible to reconcile its provisions with the principles of undenominational education. Romanists accept it as an instalment, but only as such. In Ireland, as all the world over, Rome demands a monopoly of control in the education of the young. With her, this claim is paramount. Here she puts down her foot, and will conquer or die. The final struggle is only postponed.

Just now, the land question is the most prominent and exciting. Advantage is taken of a bad harvest and undeniable distress to put forth claims subversive of all the rights of property. This is not a question coming fairly within the scope of your pages, except in so far as it reveals a novel and startling aspect of the Romish Church in Ireland. Hitherto, the outside world regarded that body as a solid, compact mass, swayed and impelled by one central authority. This is the case no longer. There is a rift through which liberty, if not light, is streaming. A considerable section of the Irish people are breaking away from spiritual dictation, and, in regard to secular affairs, are ready to say to the priest, "Mind your own business." Even the clergy do not always pull together. Leading men in the hierarchy discountenance the present wild and reckless agitation; while many of the inferior clergy, sincerely or otherwise, cast in their voice with the people, and stand up boldly with what is called the *National* party.

Your readers will be astonished to learn that the electors of one of the Midland counties, with a Romish constituency, have intimated their determination to discard their present Catholic member, and to supersede him by returning to Parliament one of the Presbyterian ministers of Belfast, who is a Nationalist of the first water. I mention this as a significant proof that a section of the Irish people have determined to throw off the yoke of priestly despotism. What this spirit of independence may lead to, in other directions, no man can tell just now.

It will be a marvel to myself and others if the liquor traffic long survives the present agitation on that question. Ireland is literally up in arms against it, and labours might and main to stop the supply, and stop the demand. It is the one question on which all the Churches are agreed. There seems to be a growing conviction that the liquor traffic will put us down if we don't put it down. The Episcopal clergy, who have long held back, are now in the fore-front of the hottest battle. Many of the first families in the land have banished the intoxicating cup from the table, and not a few ladies of rank and influence not only abstain, but have become propagandists of the principle of total abstinence.

In a former letter, I referred to the fervour of the Presbyterian Church in *evangelistic* work. It may interest your readers to know of a special effort being made just now in Belfast to reach the mass of non-church-goers, and bring them under the power of the Gospel. Here, as in other large cities, numbers of people heathenise themselves, and settle down in isolation from the house of God. The ministers of the town (thirty in number) met lately to concert measures for reaching these people. The following plan was adopted:—Ascertain, first of all, every family or individual so situated; then appeal to all the Christian members of the Churches to go out on a mission of love to these people, giving two or three families to each—offer them free sittings, give them a cordial invitation to the house of God, and continue dealing with them till crowned with success. A special tract, "Come to the House of God," was prepared and profusely circulated. The congregations have entered on the work with great spirit; and though the effort has been made for only a few weeks, it has told visibly on the attendance in several of the churches. At the end of the month a united meeting is to be held to report

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results. Surely this is an effort in the right direction. It goes on the line of calling out into active service all the living agents in the Church of God; and the more this principle is acted on, the greater will be the power of the Church in conquering the world for Christ. It is a work doubly blessed. Those who undertake it will themselves be blessed, and many a careless or wandering one will be drawn back to the fold.

ROBERT KNOX.

FRANCE.

"SYNODE OFFICIEUX" OF PARIS.

A *SYNOD* of that part of the Reformed Church of France which is favourable to synodical government has just been held at Paris. (See M. Babut's article "The Reformed Church of France since 1872," in *Catholic Presbyterian* for October, page 292.) At this *Synode Officieux*, nineteen out of twenty-one districts have been represented, more or less completely, by eighty-six members, of whom forty-one were pastors and forty-five laymen. At its closing session the Synod issued an address to its people, which we now translate, and which contains a view of the principal proceedings, and the spirit and aims that actuated the meeting.

"To the faithful in the Reformed Churches of France and Algeria:—Dear Brethren in our Lord Jesus Christ,—Grace be to you, and peace from God our Father and our Lord Jesus Christ.

The members of the *Synode Officieux*, met at Paris from 25th November to 5th December, 1879, salute you cordially in the Lord, and feel it their duty to give you some account of their proceedings.

At the very beginning, they owe you an explanation of the name of the *Synode Officieux* which has no precedent in our history, and no place in the constitution of our Churches. It is required by a painful position of things which our forefathers did not foresee. Since the Concordat of 1802, Protestants in France have long, but without effect, demanded their General Synods, the indispensable crown of our ecclesiastical arrangements, without which our fathers did not believe that our Churches themselves could exist. In 1872 a General Synod was at last convened by a free and reforming Government. But after this Synod, a considerable number of our consistories refused to rally round the flag of our ancient faith, which the majority of the Synod had considered it at once a duty and an honour to hoist. They protested against the decisions by which the Synod had desired to proclaim and protect this faith, and appeared—for a time only, we hope—to repudiate the authority of the Synod itself; a mild authority, notwithstanding, and which appeared almost a necessity to the Protestant Churches, because, at the present day, in every quarter, those who have not synodal institutions are eager to get them. This opposition of a considerable minority of the Church is the true cause of the passive resistance which the State, notwithstanding its good intentions, has made since 1873 to the requests which have never ceased to be addressed to it on the subject of the calling together of a new Synod. However much we regret the attitude which the non-synodal Churches have deemed it right to take, we entirely respect their liberty; but we have ended the matter by asking if this liberty ought to put a stop to ours, and if it is not to be allowed to the Protestants who remain faithful to the traditional organisation of their Church—while we entirely repudiate the idea of a legal schism—to have an understanding for living a common life; for building themselves up on the foundation laid by God Himself, namely, Jesus Christ; in a word, to raise and reconstruct on this foundation the Reformed Church of France, as far as present circumstances will permit.

It was thus that, a little more than a year ago, the idea arose of a *Synode Officieux*, an idea which rapidly found favour in our Churches, and which has been expanded and realised with a rapidity which has surprised the promoters themselves, and has resulted in the present Assembly. Consequently, this is not a *Synode Officiel*, because it is called without the intervention of the State, and because its

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decisions neither possess nor claim any sort of sanction on the part of the Government; no more is it, to speak strictly, a General Synod, because many Churches have not contributed to its formation, and two entire synodal districts (out of twenty-one) have sent no delegate. We may compare it more correctly to those Synods of the Desert which, through the misfortunes of the times, never represented more than one section of the Churches of France. We do not forget, however, that the times of persecution are past; we thank God for the power of meeting in peace under the shadow of our public liberties; we cherish for the Government of our country that respectful deference, and for France herself that warm affection, of which our fathers set us the example in more troublous times; and while striving after the restoration of our spiritual inheritance, we have also the hope and the desire to do good service to our earthly country.

The first care of our Synod was to make provision and orderly arrangements for the convocation of other Assemblies of the same kind. Many of us had come with the thought of organising completely a government of voluntary Synods; but, yielding to the opinion of some of our brethren, who thought such a step would be premature, we thought it right that the Synod should content itself with adopting a few very simple regulations, in view of the speedy convocation of an Official Synod, the place and date of which have been approximately fixed (Marseilles, October or November, 1881). These rules are those which were adopted by the Synod of 1872, as suited to the peculiar situation and character of an Assembly such as ours. The Synod of 1881 will be a new Synod, the result of the Presbyterial elections, which ought to take place at the beginning of next year; in the interval, a permanent Commission, which continues like the living shadow of the past Synod, and which is required to communicate its decisions to the Churches, will convene, if it see cause, a new session of the Synod itself.

In the composition of the future Synod, as in that of the present, we have given a place to evangelical minorities, not merely those which have constituted themselves into distinct Churches, but also those which are attached to a Church where the majority are opposed to the Synod. The situations are too diverse and too delicate to let the Synod think it right to adopt, in what relates to these minorities, a uniform rule, or even to give them advice so precise as to apply equally to all. Deeply sympathising with the brethren whom we have in view, and whose spiritual isolation is sometimes very great, we exhort them to continue firm in "the faith once delivered to the saints" (Jude 6), to combine together and edify one another by prayer, by preaching the Word of God and singing hymns; to ask the spiritual counsel and help of the nearest evangelical pastor, and to put themselves in communication with the *Synode Officielle* of their district. Meanwhile, we beseech them to seek and maintain that charity which is greater than faith (1 Cor. xiii. 13; xiv. 1), and to honour the holy doctrines, which they profess, more by a pure mode of life, and by their zeal for the advancement of the kingdom of God, than by forming hasty judgments or rashly making separations.

The Synod has appointed a permanent commission to act as a centre for the small groups of Christians, to give them the advice and instruction which may be useful for them, and in case of necessity to extend to them material aid, in so far as the resources of the synodal fund may allow.

In declining at present, as has been said, to set up the framework of the *Synode Officielle* everywhere, the Synod desires to show that it does not renounce the hope of the approaching restoration of the Official Synod. Without doubt, the voluntary Synods have important advantages; we hardly expect to find otherwise the same degree of unity of spirit, and that lively feeling of Christian brotherhood which, notwithstanding keen discussion, has not ceased to reign among us; and we are unanimously of opinion that, under one name or other, such Assemblies will be always necessary. But the Official Synod has two incontestable claims to superiority; it furnishes the means of looking for an equitable solution of the questions which divide us, and it offers a surer guarantee to the rights and liberties of the Church, as far as it is connected with the State. No question has

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more stirred our Synod than that of the means of procuring for our Church the full enjoyment of those synodal institutions of which a sister Church, that of the Confession of Augsburg, has just got possession by law. For this end, various propositions have been submitted to the Synod; at the close of a long and earnest discussion, it has not seen cause to give a deliverance on the whole of the question. By an almost unanimous vote it has remitted it for the consideration of the particular *Synodes Officieux*, remembering that a provision of our ancient discipline required that every important question should be considered by the provinces before being determined by the *Synode*. It would be well that this decision, and others of a like kind which it has come to, should lead to the frequent meeting of particular (provincial) Synods, to promote in each synodal district the spirit of examining and of moving, and zeal for the general interests of the Church. Without forestalling in any degree the deliberations of these provincial assemblies, the Synod believes that it ought to communicate the results of the deliberations that have taken place within its bounds.

Whatever be the diversity of views expressed, we all heartily desire to combine a spirit of justice and of peace with entire fidelity to the truths of the Gospel. We remain unanimous and unmovable on the foundation of the faith confessed by the Synod of 1872. As to the decisions by which the same Synod desired to secure the honour and triumph of that faith in the bosom of the Reformed Churches, their moral and ecclesiastical authority remains undiminished with us, and our voluntary Synods will see that they are respected as far as their influence extends. It is not the same with regard to the legal sanctions which the Synod of 1872 has ventured to ask, in virtue of the articles of constitution, which determine the relations of the Church with the State. In spite of the opposition which has been shown, we hold that the rigorous application, through the secular arm, of all the decisions of the Synod of 1872 in all our Reformed Churches is not morally possible, because this would require a kind of legal violence which the majority of the Church is not more ready to claim than the minority is to endure or the State itself to exercise.

We make this statement in all honesty, not after the manner of those who are making a bargain, and endeavour to obtain one concession by making another, but as Protestant Christians, for whom the love of liberty, and respect for the rights of conscience, are strictly bound up with their faith itself.

We are of opinion that it destroys the most serious objection made by the enemies of the Synod to the convocation of a General Synod at an early date.

It is a good thing that we drop this subject, so grave, and so beset with difficulties, to take up questions of a wholly practical character. The subject which surpassed all others in importance, and to which the Synod looked forward with the most lively expectation, was the increase in the number of pastors. Without exaggeration, it may be said that this is the one vital question for the Reformed Churches of France. It is with unfeigned sorrow that we think of those sixty congregations, in country or hilly districts, where there is no one to visit the sick, to preside at funerals, to instruct the rising generation, to proclaim to sinners the good news of salvation. How is it possible to forget the sorrow felt by the Lord Jesus, when He thought of the sheep without shepherds? "Pray ye," said He, "the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. ix. 38). Yes, certainly, let us ask from God that He may give us good workmen; but let us also be always ready to give them when it is He who asks them from us. Fathers and mothers who read these lines, have you no reproach on this score to apply to yourselves, no holy resolution to take? You, especially, on whom fortune smiles, or who at least are in the enjoyment of comfortable circumstances, have you done all that lies in your power to direct the thoughts of your sons—though without forcing them into the calling—towards the pastoral office? Has it never occurred to you, on the contrary, to turn them aside from it? What will our Churches become, if the prospect of an easy or splendid position has more attraction for Christian parents than the honour of

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assisting in the advancement of the truth, and of proclaiming to men the unsearchable riches of Christ?

If the evil from which our Churches are suffering can only be cured, under God's blessing, by the co-operation and persevering efforts of all believers, the Synod has but done everything in its power in order to apply a speedy remedy. In conformity with a desire expressed by the Conference of Valence, it has requested those ministers who are not at present exercising the pastoral office, but occupying positions very useful in themselves, though such as might, if necessary, be filled by laymen, to consider, before God, whether the present state of the Church does not make it their duty to return to pastoral work, properly so called. It has appointed a Committee on Studies and the Pastorate, whose business it will be to look after everything that concerns the Faculties of Theology (as well as preparatory schools, of which we are about to speak), and to collect and transmit all information relating to vacancies and available candidates.

In concert with the Committee for the encouragement of studies at the Faculty of Montauban, it hopes to succeed in considerably lessening the cost of theological studies, according to circumstances and individual requirements, in order that want of means may no longer prevent any pious young man from studying with a view to the holy ministry. In particular, it has decided to co-operate with the Central Society, and especially its Committee of the South-East, in establishing a preparatory school for theology at Tournon (Ardèche), which is intended to conduct intending candidates for the ministry as far as the baccalaureate in literature. This institution is not intended as the rival, but as the sister of the School of Batignolles, which has rendered our Churches such great and valuable service, but which is at present compelled, from want of room, to set aside some requests for admission. We hope that the School of Tournon will be in full operation in the course of next year, and that it will continue as a visible and permanent monument of this first meeting of the first Voluntary Synod of the Reformed Churches of France. Lastly, let us add, that, while attending to the future pastors, the Synod has not forgotten those who are already at the service of our Evangelical and Synodal Churches; and that, by uniting its efforts with those of the excellent Society founded at Marseilles, it hopes to succeed in ameliorating the condition of at least some of them.

In order to realise all these projects, there is need of money, which may be said to be the sinews of the good warfare, just as of the other kind of war. Accordingly, the Synod has determined, without detriment to the funds which several Synodal districts have already begun to collect for their own special requirements, to institute a Central Synodal Fund, regarding which a very interesting report has been presented to it by one of its members. This report specifies the most pressing requirements which this fund is intended to realise: (1.) Expenses connected with the stated meeting of the Synodal Assemblies; (2.) Encouragement of studies, with the view of facilitating increase of the pastorate; (3.) Gradual and regular amelioration in the condition of the pastors; (4.) Rendering aid to evangelical minorities, &c. The foundation of this treasury has been laid by the voluntary offerings of the members of Synod themselves. We are bold enough to hope that it will produce in our Churches a real enthusiasm of liberality in favour of our Central Treasury. There is no lack, indeed, of Christian operations that appeal to the liberality of the faithful, and we would not wish to lessen their sympathy for any of them; but this scheme ought to engage our hearts as much as, and more than any other, since it is so deeply concerned with the prosperity, and even the life of our Churches. Who knows what the future has in store for us, and what the institution, which we are this day founding, will become?"

BELGIUM.

THE ROMISH CLERGY AND THE RELIGIOUS SITUATION.

Letter from M. KENNEDY ANET.

THE readers of *The Catholic Presbyterian* are acquainted with the new law respecting Primary Instruction in Belgium. They are, perhaps, less acquainted with the spirit which animates the Belgian clergy, and with the means which the latter use to hinder the execution of the law. In some respects, we might think ourselves in the Middle Ages, and (had they the power) the priests would not hesitate to take us back there completely. We simply mention, without dwelling on so repulsive a topic, the ignorance, vulgarity, and immorality of the great majority of our "curés." Protestants who do not know our country intimately, can form no correct idea of the real state of things; the facts exceed all that imagination can conceive. We speak temperately, and exaggerate nothing.

This brief description of the character of our clergy explains their incredible proceedings. They do not even scruple to use force and to excite to civil war. The affair of the "placards" against the king has not been cleared up, and doubtless never will be. If the Jesuits and the priests were not the immediate authors of that affair, it is certain that they were the indirect promoters of it; it was the fruit of their belligerent sermons and of the incendiary articles which appeared in the Catholic newspapers. A correspondent of the *Flandre Libérale* wrote as follows last summer:—"I have just been through part of the provinces of Luxembourg and Namur; it is really a painful sight to witness the part played by the clergy of these provinces with regard to the law respecting primary instruction. After having intimidated the unfortunate peasants, who are so simple as to believe their senseless sermons, the *curés*, as in the 'good old times,' go into the street armed for war. They incite their parishioners to civil war, they talk of nothing but death and martyrdom."

The same might be said of the other provinces, especially of East and West Flanders, Antwerp, and Limbourg. Murderous threats have been addressed to a burgomaster who caused the law to be respected and carried out. This affair is now pending at the court of Hasselt. The clergy are even trying to propagate their principles among the soldiers. A general has had to forbid the sub-officers of the garrison at Courmai to frequent an Ultramontane club where the members were influenced against the new law. A military chaplain preached a sermon specially to persuade the sub-officers to withstand the law. "Were it not for the coercion brought to bear on you by your superior officers," said he, "I feel convinced that you would rise up, as we do, against the scandalous laws for which the Liberals have voted."

The clergy excommunicate all the schoolmasters who consent to give religious instruction in the communal schools, and in general, all those who do not consent to oppose the Government. This excommunication is, no doubt, not attended with the same consequences as that of the Middle Ages, but it is not the more benign for that! In the villages of Flanders, where the priest and the lord of the manor are on good terms, schoolmasters and schoolmistresses appointed by Government have been refused food and shelter by the inhabitants, and have been obliged to seek a lodging in the neighbourhood. Similar facts abound, such as the following:—A schoolmaster, who had remained faithful to the Communal School, was refused food and shelter by the woman (a butcher) at whose house he lodged; the good woman explained, with tears in her eyes, that upon her refusal depended her existence; for all her best customers, persuaded by the priest, had declared that she must either tell the schoolmaster to be off, or lose their custom.

The clergy have even carried the strife into the pulpit. The attacks which the priests have directed from the pulpit against individuals, and especially against schoolmasters (mentioning them by name, or pointing them clearly out by description) are so gross that they provoke rejoinders in open church. On the

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26th October of this year, the *curé* of a little village in East Flanders got into the pulpit and began to attack the official schoolmaster in the grossest manner; he called him an *unsuccessful normalist*, and described him as a bad fellow. The schoolmaster's aunt, a woman of sixty years of age, who happened to be at church, rose up sobbing. The *curé* cried out, "Make room for that scandalous person to pass!" At this the woman turned round, and, pale with rage, addressed the following apostrophe to her insulter:—"Thief! before calling me a scandalous person, come and pay what you owe us." Then followed an exchange of amenities between the *curé* and the woman. The cure ordered his clerk to turn the woman out of church, and as that official seemed in no hurry to execute the order, the priest called out to the "*metteur de chaises*:" "Zeefke, zeefke,* turn that woman out of church!" The *curé's* servant then interfered, and the scene that followed was indescribable. We have this anecdote from an official who holds himself responsible for the correctness of his story. The unfortunate woman is ill, and still in bed. The affair is to be brought before a court of law. The Liberal newspapers, trusting to the declarations and rights, not only of Liberal ministers like M. Bara, but of Catholic ministers like M. Jacobs, affirm that if the priest interferes with politics, and addresses invectives against the Government or against private individuals, one is at liberty to interrupt him with impunity in open church. The Catholic newspapers naturally are not of this opinion. It is not likely that their advice will be followed, if the priests do not moderate their language, and if they continue to make use of the pulpit for addressing abusive language to persons who are frequently most honourable, and in high estimation among the people. There are precedents, legal decisions and counsel's opinion, of which the ex-minister of justice did not contest the legality, when he was in office with the clerical party.

It would be curious to study the sermons which are delivered from the Catholic pulpits of Belgium, especially latterly. The priests are not ashamed to excite husbands against their wives, children against their parents. On the 19th October of this year, one of these priests said as follows: "If the husband is of the right sort, that is to say, if he be willing to send his children to the Catholic School, it is he who ought to be master; if, on the contrary, the wife is of the right sort, that is to say, if she be willing to send her children to our school, it is she who ought to have the mastery, she then must attack her husband like a lioness" (*sic*). On the same Sunday, this *curé* addressed himself during the catechism to the son of an "Echevin," who went to the Communal School, saying, "You must cry without ceasing, for your father is a hard-headed man, with a heart of stone." In one of the schools "*with God*" (this is the appellation given in Belgium to the clerical schools), a priest said to his pupils: "In future, the answer to the question 'Where is God?' will be, God is in heaven, on the earth, and everywhere *except in the Communal Schools*!"

To such words as these, the priests do not blush to add actions. An honest man, whose son is a *normalist* (pupil in a Normal School belonging to the State), was lately hustled from the church, and turned out of the door by the *curé* in person; the man had been ailing for some time, and this caused him such violent emotion, that he made formal complaint at the police-office.

When the schools reassemble each year, it is the custom to celebrate a mass in honour of the Holy Ghost. In many localities, the clergy have driven from Church the children who came to attend this mass. In one parish, the schoolmaster came to church accompanied by all his pupils, and the *curé* would not come forward to officiate. In other places, the priest, during the catechism, caused all the children belonging to communal schools to kneel down. The inventive genius of the priests displayed in their efforts to fill their schools seems to be inexhaustible. One morning, at the usual hour for beginning school, the *curé* was to be seen encamped on the road by which most of the children passed on their way to school. As soon as the first-comers arrived, he

* Very familiar expression.

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was seen to pounce upon them and drag them forcibly to his empty schoolroom. Fortunately, the schoolmaster was watching, and his energetic interference caused the priest to relinquish his attempt for the moment, but he is none the less active in seeking means to fill his school. He will, perhaps, follow the edifying example set him by one of his colleagues in Limbourg. In a parish of 4500 inhabitants the *curé* and the *vicaire*, to attract pupils to the school of the "Petits Frères," hold out a bait to the fathers of families by transforming, on Sundays, the school-house into a public-house, they *themselves* serve out the beer, which they sell at half the price asked elsewhere. These workmen, fancying they have made a saving in their weekly drinking expenses, no longer observe only "*St. Monday*," but have also canonised "*St. Tuesday*." The person who communicated these facts to the newspaper has seen, on a Tuesday, one of these guests of the school-public-house, still drunk, taking out of his pocket and exhibiting what he called his chief worldly goods—viz., a *rosary* and a *poignard-knife*.

In the fever of rivalry with the official schools, the clerical party wanted to have schools everywhere, and they have the right to open them; but, finding it difficult to procure suitable buildings in all parishes, they have often got out of the difficulty in a manner which was neither honourable nor legitimate.

In several parishes, the priests simply established their schools in buildings belonging to public bodies, and an official letter from Government was needed to set this to rights. In a parish near the one where I live, the nuns caused the furniture of the communal school to be taken to the schools which they were about to open; the burgomaster had to send the gendarmes to insist on restitution being made.

In one parish where there were no means of establishing a clerical school, the *curé* forbade the parents to send their children to the communal schoolmaster, and the poor little creatures wander all day about the fields and roads.

In numerous parishes, we hear of the insalubrity of the buildings destined for Catholic education; for example, in one of them, the schools have been opened in disused stables belonging to a castle—these stables having undergone but little modification of their original destination. At the present time, a medical commission is examining these schools, and has decided that one of them must be closed on account of its insalubrity. Nevertheless, the director of this school took care not to show the inspectors one of the class-rooms, which is, in fact, nothing but an underground cellar, having no windows, except gratings; there are huddled together a hundred children of the poorest class.

(To be continued.)

TURKEY.

RELIGIOUS LIBERTY IN THEORY AND IN FACT.

By Rev. Dr. THOMSON, Constantinople.

WHILST many viewed with regret the large amount of territory in European Turkey, which, by the Treaty of Berlin, was left to the direct government of the Porte, and most people, perhaps, regarded that Treaty as but a temporary, though perhaps a necessary, arrangement in the meantime, there was one feature of it which gave unbounded satisfaction—I mean its emphatic, clear, and reiterated assertion of man's right to complete liberty of conscience, and its stringent provisions for its maintenance. An eminent diplomatist of this capital characterised that Treaty as marking the farthest limits which had as yet been attained in the public recognition of the inalienable rights of conscience and liberty of worship; and I have no doubt that he was correct.

But when we turn from the abstract enactments of that Treaty to the actual proceedings of some of the powers, whose representatives sat around the table and framed the Treaty, how painful a contrast do we find! I shall not refer further to the proceedings of the Austrian Government, than merely to express the hope that the measures adopted by the Basle Conference may be successful in revealing

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to the Austrian authorities the light in which their proceedings are regarded by "Evangelical Christendom," and securing liberty in future for our brethren in that empire. My object in addressing you now is principally to illustrate the ideas which the most eminent rulers of Turkey entertain as to liberty of conscience. The events I am now to relate have already been published at greater or less length in the public press of this city, and are notorious and undeniable.

Some three or four years ago, a Turkish Effendi published an attack on Christianity under the express sanction and approbation of the Sheikh-ul-Islam, the highest ecclesiastical authority in the Moslem world, and keeper, as it were, of the conscience of the Caliph or Sultan. The work reiterated the old charges against Christians of having falsified the Gospels, and distorted both the history and the teaching of the Lord Jesus. It was remarkable, however, neither for originality nor acuteness, but for the unbounded and shameless abuse which it poured upon Christians and their faith, and especially upon such of them as had ventured, however respectfully, to question the Divine authority of Islam. As this work had a considerable circulation, in the capital especially, the Rev. Dr. Koelle, formerly of the Church Missionary Society—though not at present, I rather think, actually in connection with it—deemed it advisable to prepare a reply to it. To those who have seen any of Dr. Koelle's former works, it is unnecessary to say that he is a man of eminent learning and ability, and distinguished as much by Christian courtesy in his discussions, as by clear statement and vigorous logic. He has successfully followed up the track pursued by his eminent and excellent colleague of former days, the late Dr. Pfander. After preparing his reply, I presume in English, and perhaps drafting the translation of it into Turkish, Dr. Koelle was in the habit of visiting a certain Achmet Effendi, in order to have his aid in securing a correct and idiomatic style; and usually carried his manuscripts with him in a small portmanteau. But watchful eyes were upon him. Of course, he himself was known, and regarded by the Moslem authorities as a privileged "troubler of Israel," being a foreign subject, and therefore beyond their jurisdiction. His visits to Achmet soon gave rise to suspicion, and prompt action was determined on. Accordingly, as he was returning home some days ago, a soldier intimated to him that the effendi wished to see him. Dr. Koelle supposing Achmet to be the effendi meant, retraced his steps, but on approaching the house was informed that it was not Achmet but the Prefect of Police that wished to see him. The soldier accordingly conducted him to the police station, on reaching which he was rudely pushed by two of the soldiers, and brought before the Prefect, who told him to consider himself as under arrest. On demanding what accusation was laid against him, he was told he was suspected of being concerned in a diplomatic plot, and that his papers must be retained for examination. Upon this Dr. Koelle desired that his papers might be examined at once, as they would entirely confute any such charge; but he was told there was no time for that then. He then claimed the right of a foreign subject that his ambassador and consul should be informed of these proceedings; but in spite of every effort by these parties, the papers were retained for subsequent leisurely examination, and Dr. Koelle was not suffered to return home till a late hour. So far as I am aware, neither have his papers been returned, nor has any apology been offered for this groundless and vexatious proceeding.

Meanwhile, Achmet was dealt with in a still more summary and arbitrary manner. When asked to give an account of his conduct, he was weak enough to admit, it is said, that he had been tempted to aid Dr. Koelle by the payment offered for his assistance. The enormity of his conduct was pointed out in the darkest terms, and it was intimated to him that his crime must be visited by fifteen years of penal servitude, if not by death itself. It was reported at first that the milder punishment had been pronounced; but to-day I have been assured by well-informed parties that he was actually condemned to death, and it is further reported that, in true Turkish fashion, he has suddenly disappeared and can nowhere be found. Alas! how many innocent persons have perished

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thus in this land, whose fate has never been ascertained! Such, I am assured, is a correct account of the proceedings of the Turkish authorities. It needs no comment; but it strikingly bears out my statement in a former letter, that liberty of conscience is here unknown. It is an undoubted fact that the ruling class among the Moslems have not for many years been so distinguished for intolerance and fanaticism as just at present. I trust our esteemed brother, Dr. Koelle, will permit the local organisation of the Evangelical Alliance to join with him in laying the facts of his case before that powerful organ of Christian public opinion. As for Achmet, I have no doubt the Porte will reply that, by the very terms of the Treaty of Paris, the Powers precluded themselves from all interference between it and its own subjects; while it will further maintain, in defiance of Lord Stratford de Redcliffe and the signatories to the Treaty of Paris, that while it granted toleration to all, it never sanctioned proselytism among Moslems! In short, it appears as if the Turkish authorities, in the consciousness of their inability to cope with their neighbours in physical power, were falling back on the religious fanaticism of their people, and seeking to make up for the want of material resources by the unanimity and energy inspired by the doctrines and the traditions of Islam. I have long felt a suspicion, and events seem tending more than ever in that direction, that, before Turkey collapses, it will yet come out in its true character as an antichristian, persecuting power. Would that our people everywhere were aware of the true character of the *Government*—observe, I do not say the people—which the policy of our rulers is making such efforts to maintain in power!

Another illustration of the same thing may be found in the persistent refusal of the Porte to grant a constitutional organisation to the Protestant community. A very admirable paper upon this subject has been drawn up by Hagop Effendi Matteosian, the Vekeel or civil head of the community. Its views are eminently just, and I rather think will be new to many. He represents the organisation of the Turkish Empire as being a strict theocracy, quite as much, and, perhaps, more than the Papacy is or ever was. Hence it conceded self-government to the Greeks, Armenians, Jews, and latterly to the Greek and Armenian Catholics, by constituting them into minor and subordinate theocracies, each under its respective ecclesiastico-civil head. When the Protestant community came into existence in 1846, and was, to a certain extent, legally recognised as a distinct body, it perplexed the Porte to find that this new sect had no titled ecclesiastic at its head, but a simple layman, distinguished, indeed, as all have been, by high character and business habits, but altogether devoid of the pomp and ceremony of high rank. But, more important far, they soon found that this new sect, though opposed by every one of its compeers, possessed a vitality superior to them all; that, directed by the American missionaries, and supported by the British and American, and occasionally by other embassies, it was the uncompromising foe of persecution, falsehood, and corruption; and further still, that from it alone had their own Mohammedan faith anything to fear in the conflict and interchange of ideas which has been going on with ever-increasing energy these last forty years. The Turkish authorities have been quick to discern all this; and, therefore, while constrained to yield somewhat to the demands of European public opinion, they have jealously repressed, to the utmost, the influence and activity of the Protestants as a body. Though grossly unjust, I am not sure that this proceeding has thus far done much harm, as it has made professing Protestants trust, more entirely than they might perhaps otherwise have done, to the power of the truth for gaining accessions to their numbers. Nor have the undeserved slights that have been put upon their representative at public ceremonials, or the omission of the name of their community from the recognised corporations of the Empire, either retarded their progress or cast any real slur upon them in the estimation of the mass of the people. Such things show, however, the animus of the Government, though our ambassadors have been slow to admit the fact. The necessity for a legal constitutional organisation will be obvious when I mention that without it, as at present, there is really no valid celebration

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of marriage, there is no council to aid the Vekeel in the discharge of his duties; and not being recognised as a corporation, the community cannot own or build churches, schoolhouses, hospitals, or other public buildings, or have any direct and indisputable right of communication with the supreme power, and consequently is unable to maintain for its members, throughout the Empire, that equality of rights to which the Government professes to admit them to be entitled. All this has long been felt and seen, and none was more desirous to have justice done than Her Majesty's former ambassador, Sir Henry Elliot, but his efforts were perpetually stultified by the truly Turkish as well as Fabian policy of *delay*. Nor has Her Majesty's present ambassador, Sir A. Henry Layard, been at all behind in this respect, but, on the contrary, got matters so far advanced some months ago that the constitution was drafted and ultimately agreed on by all parties, and awaited only its ratification by the sign manual. Just then, Sir A. H. Layard was compelled by ill health to pay a visit to England; but he was consoled by the reflection that he had at last brought to a happy conclusion this long-pending affair. Scarcely had his Excellency left the harbour when the draft was contemptuously thrown aside, and on his return he found that, on the plea that the paper had been lost, the whole thing had to be done *de novo*! Ought one not to ask whether it is compatible with the dignity of Britain tamely to submit to such insults?

Such a constitution the Vekeel is now desirous to see granted; and hence his "*Statement*."

CALIFORNIA.

By Rev. J. P. EGBERT, *San Jose*.

CALIFORNIA was received from Mexico in 1848, and became a State in 1850. The Presbyterian Church of California is one year older than the State. On Tuesday morning, 29th May, 1849, the General Assembly (O.S.), in session at Pittsburg, Pennsylvania, resolved—"That the Rev. Sylvester Woodbridge, of the Presbytery of Long Island; the Rev. Albert Williams, of the Presbytery of Raritan (New Jersey); the Rev. James Woods, of the Presbytery of East Alabama; and the Rev. Francis Hart, of the Presbytery of Missouri, be, and they hereby are, detached from their respective Presbyteries, and constituted a Presbytery, to be called the Presbytery of California; that they meet for the purpose of being organised at such time and place as the brethren themselves may appoint; and that Rev. S. Woodbridge, if present, or, in his absence, the oldest minister present, preside until a moderator be chosen." By a second resolution, the new Presbytery was attached to the Synod of New York. These brethren, coming from widely-separated sections of the East, soon found a population gathered from all parts of the world.

During the same month, the New School Assembly, by a similar resolution, organised the Presbytery of San Francisco. Its members were—Rev. T. D. Hunt, Rev. Waldo Douglass, and Rev. S. H. Willey. Dr. Woodbridge, Mr. Woods, and Dr. Willey are still in active service in California.

Nearly three months before the organisation of the first Presbytery in California, these brethren were there at work. The field was a difficult one; for, although the first white settlement in California, established at San Diego in May, 1768, was a religious colony, yet scarcely anything in the history of the State has been less productive of good than its first eighty years of religious instruction. In 1767 the Jesuits were expelled from the Peninsula of Lower California, and their property given to the Fathers of the Order of St. Francis. So zealous were these propagandists that, in fifty-one years, they had established twenty-one missions, extending over six hundred miles along the coast. "Nearly 20,000 Indians were domesticated at the missions; they were whipped and tortured if they did not perform the work allotted to them, and were in the most abject condition of fear and degradation. Only a very few of these were taught to read, or even instructed in

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the elements of Christianity. They were merely farm slaves, being maintained chiefly to defend the missions, which were strong-walled villages, and to prevent any free settlers from coming into the country. The Indians of the interior, numbering at that time 100,000 or more, were left to their ignorance and heathenism, and no efforts were made to convert them" (see L. P. Brockett in Johnson's Encyc.). Thus the first work in California, known to the people as Christian work, only increased the difficulties in the way of any later, true work for Christ.

From 1840 to 1845, about 5000 foreigners arrived. They were nearly all adventurers, including Russian trappers from the north, escaped convicts from the Eastern States, and runaway sailors from European merchantmen. In February, 1848, gold was discovered; and, in a few months, gold-hunters began to pour in from all parts of the world—reckless, daring, energetic men. Family ties were broken. Sunday was forgotten. Religious men, except in rarely honourable cases, carried away by the excitement, abandoned their religious habits, and often their beliefs. Gambling became a legitimate business, so far as social custom could make it such. Murder was common. So strong were the dangerous classes, that even the courts protected them. Think of such a population, 250,000 strong, and you will see some justification for the conduct of the Vigilance Committee of 1851, which hanged, in the public streets of San Francisco, the villains whom the legally constituted authorities could not arrest. Even this summary justice, however, only checked the wickedness for a brief period; for again, in 1855, "the committee" was appointed, and ruled San Francisco for eight months. This was a desperate and dangerous remedy for a disease that threatened complete destruction to all that was good in society; but it, at the same time, shows us the good element which could rise to such high courage and sense of duty, as to be able to put down the lawlessness which had overawed the regular government. Into such a state of society, where even a Justice of the Supreme Court was arrested and tried by the vigilance committee, where good men were few, where religion stood in the way of financial success, where competition in the struggle for wealth was so intense as to give rise to every form of commercial immorality, where homes were few, and men and women of the worst character numerous—into such a state these missionaries of Christ brought His Gospel of gladness, peace, and purity.

It is impossible to exhibit their work in any table of statistics; but the figures below may help to give a view of the growth and present condition, numerically, of the Presbyterian Church in California. The history of the first twenty-five years of Protestantism on this coast would be a volume of rare interest.

OLD AND NEW SCHOOL PRESBYTERIAN.

Date.	No. of Churches.	No. of Ministers.	No. of Communicants.
1849	...	6*	...
1855	...	25	649
1860	22	34	1279
1865	36	55	1910
1875	82	91	5255
1879	114	114	6704

The United Presbyterian Church of California reports nine ministers, and 513 communicants.

The Cumberland Presbyterian Church reports 40 churches, 33 ministers, and 1200 communicants. Total Presbyterian membership—ministry, 156; communicants, 8417.

The progress of the Church has not kept pace with the increase of population, but it is to be remembered that this great increase has been largely from the Papal countries of Europe, from Mexico, and from China.

Rome has 160 churches in California, and claims 80,000 adherents. Again,

* Rev. Francis Hart died on the way to California.

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the shock of several judicial cases retarded spiritual growth, while the depressed condition of business has greatly weakened the financial power of the Church, and jeopardised the very life of some of the mission organisations. But that stress is nearly over. No judicial case is now before any Presbytery in the State, and there are many indications of future material prosperity. Christ's followers, even in this gold State, have not large stores of worldly riches, hence they are able to give only as business prospers and crops are plentiful. The men famed for their wealth are not Christians. Their millions are used to build palatial residences for praise of themselves, not Churches for the glory of God. In addition to the prospect of great material prosperity, many of our Churches have recently been blessed with marked indications of God's favour, shown by increased zeal among the members, and the conversion of many from the world.

In relation to the State, the Church in California stands, as in all other States of the Union, without support, and without control; but (*not* as in some other States) we are taxed about two and one-half *per cent.* of the value of all church property. Further, the State forbids all Biblical, and, so far as possible, all distinctly Christian instruction in the public schools. This enactment, however, does not prevent or forbid anti-religious instruction; for, in several cases known to the writer, the Bible has been held up to ridicule in a Californian High School. On the other hand, many of the teachers are earnest, Christian workers in our churches and Sunday schools. In addition to this lack of support from the State, the press, which, in America, enters every home with its mighty power for good or ill, is not on the side of Christ. Rank Positivism, and the grosser forms of Materialism, give tone to many of our most influential papers; and I do not know of any secular daily paper that is a pronounced Christian newspaper, or that will boldly defend the Christian Sabbath. There are, however, within the State, six Protestant religious papers, published weekly, with an aggregate circulation of less than 8000. The *Occident*, which is the Presbyterian organ, has a weekly circulation of 1800 copies.

The San Francisco Theological Seminary, under the care of the Synod of the Pacific, was organised in 1871. It has sent forth seventeen graduates, nearly all of whom have charges on this coast; and nine students are now in attendance. The present property and paying subscriptions are valued by the treasurer at \$53,983. There is great need for this seminary; yet, because of its poverty, it cannot supply the requirements of the students and the Church. Its professors, with one exception, have congregations demanding their care and labour, the seminary being too poor to pay its teachers adequately for devoting their whole time to the training of the students. Many of our congregations are vacant, and new churches are constantly being organised; yet, to supply them with pastors, we must send 3000 miles, to our Eastern seminaries, for their graduates. Then the difficulties of the field, the great expense of the journey, and the better and more pleasant fields of the East, often prevent our getting the men we need. There appears now but little hope that our Church will do its best work on this coast, and its proper share in strengthening the whole Church of Christ, until our seminary in San Francisco is fully endowed with men and money.

(To be continued.)

CANADA.

MISSION WORK IN THE OTTAWA VALLEY.

By Rev. W. D. BALLANTYNE.

THE Ottawa, or, as it is often called, the Grand River, is a noble stream, and may well be ranked as large, on a Continent where large rivers abound. From its mouth at Montreal to its head waters, almost directly north of that city, is

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upwards of 850 miles, and after the first 200 or 300 miles of its course, the valley which it waters is from 250 to 300 miles in width. Within this area are eleven large counties, and one district of somewhat indefinite extent not yet organised into a county. The regular flow of the river is broken, in its course, into stretches varying in length from a few miles to forty or fifty, by rapids, every one of which has its own tale of adventure, of daring, or of death, in the old rafting days, ere yet their difficulties had been overcome by timber slides now built at every place of danger. Lakes of all sizes also abound, some of them formed by expansions of the rivers, others at different elevations above them, often hemmed in by, and hidden among the woods and hills. The whole country is traversed in all directions by streams, which in many cases attain the size of rivers, hundreds of miles in length, and pouring a large volume of water into the Ottawa. Let it be remembered that all these, in the early years of settlement and pioneer mission work, were wholly without bridges, and at that time presented formidable difficulties, and even dangers, instead of lending, as they do now, a constant and delightful variety to the landscape. Add to this that, at the time when Christian ministers first began to visit this region, it was an all but unbroken forest of many kinds of hard-wood, but chiefly of immense pine trees; and that the valley, as a whole, is, to a greater degree than most parts of Canada, rough, hilly, and rocky in its exterior, the soil by no means temptingly fertile or productive, the winters long and very severe; and it will be seen that pioneer work must necessarily have been attended, not only with toilsome labour, but with the suffering of many privations, and the encountering also of dangers. Seeing that other parts of the provinces of Ontario and Quebec had already made considerable progress, this did not appear to be a very inviting field for settlement, and still less did it offer much hope for the rapid growth of Christian Churches, and spread of principles of so robust a kind, and requiring so much intelligence to apprehend and maintain, as those of Presbytery. And yet the history of our Church in the Valley of the Ottawa has falsified and rebuked all such unworthy fears.

Not a few are still living in and around the city of Ottawa, who remember when the "forest primeval" stood in all its native grandeur and loneliness, where now stands the capital of the Dominion, with a population of twenty-five thousand inhabitants, possessed not only of all the appointments necessary for a city of such dimensions, but of the Parliament Buildings, the first to be seen, and upon the noblest site for such a purpose, to be found upon the Continent of America. In 1818, the first shanty, that is, a rude erection of round logs just as they are taken from the woods, a few feet in area and a few in height, was built where the capital now stands. It was not for a considerable time after this, that the first Presbyterian sermon was preached in a quarry, now spanned by the Sapper's Bridge, to a few men who sat round upon the stones. In 1826 the first ground was broken for the Rideau Canal, and from that time settlers began, in greater numbers, to find their way into the valley. A settlement had meantime been formed on the site of the present city, which was afterwards called Bytown. In 1828 the first Presbyterian Church was built in connection with the Church of Scotland, largely through the exertions and liberality of the late Hon. Joseph Mackay. Its seating capacity, at first four hundred, was afterwards enlarged to hold five hundred. At the time it was erected, there was no other Presbyterian Church within a distance of sixty miles. This continued to be the only church of our body in the city until the time of the Disruption, which took place here in the year 1844. At the time just mentioned, the number of communicants was only between two hundred and three hundred; they were all contained in one church, and ministered to by one pastor. As a striking illustration of the change which has taken place, and of the progress made in one locality, but which has been proportionally shared in by the whole district, it may be mentioned that there are now, in the city, six congregations, one mission station, one French Presbyterian Church, and six ordained ministers. Two of the churches are large, costly, substantial, and handsome buildings. The number of communicants by

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the last returns, those of 1878-9, is 1413. This progress has been effected almost wholly within the last thirty years. But to return to the work outside of the city.

"The manners of the time and people," says one who took part in the earliest settlement, and who likes, after the manner of old warriors, to fight his battles o'er again, "were rough, and the ministers who came into that part of the country had to encounter many hardships and endure great toils." We have but meagre accounts of the labours and privations of the pioneers of the early days, as their work was too arduous and pressing to allow them time to leave materials in written form, from which to draw up a history of their work, interesting as they would now be. But from such accounts as have been preserved, or which the writer has been able to glean from those still living, we cannot sufficiently admire the self-denial, courage, and devotion of the men who first planted the standard of Presbyterianism in the backwoods of the Ottawa; nor can we estimate the obligation and debt of gratitude due by the country at large to men like them, who, in every part of it, have done a similar noble work.

Let us look back a little. In 1817, the late Rev. William Bell was sent out by the Associate Presbytery of Edinburgh to what is now the town of Perth; and after overcoming great difficulties and hardship in getting his family there, he describes his first abode, a small log house, as "more like a stable than a dwelling-house;" but he adds, in a characteristically cheery way, "as we were as well lodged as our neighbours, we studied contentment." One of his first experiences he relates as follows:—"At ten o'clock on Saturday, the 3rd of October, I set out to comply with an invitation to preach at a settlement about twenty miles distant. My journey was, most of it, in the woods, where there was scarcely any track. I took a guide with me, and it was well I did so, for without one I could never have found the way. We passed two considerable rivers which we had to wade, carrying our clothes on our shoulders to keep them dry. Two very bad ash swamps also lay in our way, in which, where we could not find fallen trees to walk upon, we sank to the knees in mud. After a fatiguing march of eight hours, we reached our lodging about sunset, still four miles from the place of preaching, which was reached the next morning by canoe." Within five or six years of his arrival in the country, he gives this summary of his work:—"Since I came to this settlement, besides all my other labours, I have travelled upwards of 4000 miles and preached about 900 sermons, visited my own congregation at their houses every year, and catechised them as often; and when the extent of the settlement is considered, the labour will not appear trifling. Indeed, no one who has never been in a new country can form a just idea of the difficulty of travelling, where one has to climb over rocks and fallen timber, wade through swamps, and ford rivers, in every journey he makes." In 1839, fifteen years after Mr. Bell writes, the Rev. T. C. Wilson, then minister of the Presbyterian Church in Perth, in connection with the Church of Scotland, and more lately minister of the same church in Dunkeld, Scotland, gives this account of a fortnight's mission tour which he made on horseback among churches and stations throughout the country we are now speaking of. He says that he rode two hundred and fifty miles, exclusive of various digressions from the way to visit individual families as he went along from one station to another. He speaks with gratitude of the kindness and hospitality he everywhere met with, a characteristic of the people which will be corroborated by every minister, of every denomination, who has ever visited this region. The spiritual destitution, however, which then, now just forty years ago, prevailed in *all* the settlements, he says, filled him with the "most melancholy feelings." The circumstances under which this journey was undertaken and carried out, were only similar to many a one made since, and are thus described:—"Though, when I left home, I was just recovering from a severe illness, I felt little or no fatigue by the way; and while riding sometimes more than thirty miles a-day under a burning sun, and at times through places which were really dangerous, both for man and beast, I never felt so sweetly confident that the everlasting arms were beneath and around me; and with one hand driv-

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ing off from myself and horse, by means of a leafy branch, the myriads of insatiable insects which swarmed around me, and with the other striving to keep my faithful beast from foundering in the mire, I went on cheerfully and joyfully, rejoicing in the opportunities which were daily afforded me of offering to dying sinners the unsearchable riches of Christ."

We mention the name and labours of only one more of the veterans and pioneers of the Church in this district, and that partly because he is still enjoying, after all his toils, a hale and honoured old age among the same people to whom he has ministered for the past forty years, and is now the senior member of his Presbytery—highly honoured, active, and useful—the Rev. Alex. Main, D.D. In 1840 he was ordained by the Presbytery of Aberdeen, in connection with the Church of Scotland, to do ministerial work in six townships. A township, it may be mentioned, is ten miles square. And, as if this were not enough, when he arrived in the country, the Presbytery he was connected with added three more to the number. He not unfrequently, also, preached in adjoining townships, and occasionally crossed the Ottawa to do duty in the province of Quebec. The amount of work involved in taking charge of so wide a region is more than it is easy to form an adequate idea of; and the pluck, hopefulness, and health and ardour that could undertake it must have been a most enviable possession. The settlements were few and widely scattered; the settlers were poor, ill-housed, roughly fed, and roughly clad, and could only be reached, in many cases, by canoes, on foot, or on horseback by paths through the woods, which could not, by the most violent figure of speech, be dignified by the name of roads, whose course was marked by trees chipped on one side with an axe to remove a portion of their bark, and called, in the language of the bush, a blaze.

In addition to the privations caused by the poverty of the people, the long distances between the settlements, and the want of roads, there might be mentioned the almost entire want of suitable places to preach in, when, after much labour and exposure, the place of meeting was reached. Church buildings were very rare, and the few that were to be found were of the roughest construction. Preaching was held in private dwellings, which were often only log shanties; in schoolhouses, which were but little better; in barns, or in the open air. Compensation was found for all this toil and privation of the servants of Christ, in the large-hearted and never-failing kindness and hospitality of the people, who, if they could not give much of gold or silver, always gave the minister a share of the best they had; by the willingness, and even the eagerness in many cases, of the people to hear the word; by their gratitude; and by finding in many a lonely and humble hut in the woods some of God's hidden ones, to whom the coming of the messengers of the Gospel was like an angel's visit. All honour to the men, whether living, of whom now very few remain, or departed, who, by their arduous, though often unnoticed and poorly requited toil, so far as money could repay them, endured hardness as good soldiers of Christ, and through whose labours, by the blessing of God, what was once a desert has been made to rejoice and blossom as the rose. What a change has God wrought! In the Ottawa Valley, there are now two Presbyteries, with forty-three ordained pastors, ministering in eighty-four church buildings, and having, besides, fifty-five outside preaching stations. In addition to between forty and fifty regularly and fully organised congregations, there are eighteen mission fields, each having, for the most part, two or more preaching stations, in the condition of incipient congregations, nursed by the Presbytery, and supplied during the summer by theological students, and in the winter by members of Presbytery to the utmost of their ability. Belonging to these congregations and mission-fields there were reported to the Assembly, held at Ottawa in June last, 4500 families, 7654 communicants, and in Sabbath schools and Bible classes, 4434. The amount contributed for ministers' stipends, and missionary and benevolent schemes of the Church, amounted to £67,846. This does not include about a half-dozen churches situated within the Ottawa Valley, but which are within the bounds of the Presbytery of Montreal.